CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXVIII. "LIBERTY, HOLINESS, LOVE" NO. 9.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MARCH 3, 1849. WHOLE NO. 1438.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY BY
DAVID REED,
AT NO. 22 SCHOOL STREET,
(Near Washington Street.)

NATHANIEL S. FOLSOM, EDITOR.

☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

TERMS.—THREE DOLLARS, payable in six *months or* TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

WARREN STREET CHAPEL.

[From the Boston Correspondence of the Inquirer.]

JANUARY, 11, 1849.

One or two allusions have been lately made by your correspondents, to the Christmas Festival at the Warren street Chapel in this city; and it has occurred to me that some account of that institution may be acceptable and useful, as showing how much good can be accomplished with small means. I am not about to eulogise the management of the Chapel as in every respect faultless, but to give an idea of its theory or plan, as a kind of Christian ministration in harmony with the times, and admirably adapted to large places. I have sometimes thought this institution *might be* misunderstood and undervalued, *because its holiday* announcements *come before the public* so much more visibly and audibly than its every day-work; but the latter is altogether its best work. One thing to be noticed concerning this Chapel is, that it is not a "got up" institution, but has reached its present size, and symmetry, and variety of operations, by a natural growth; new features being added, and new measures adopted, as they were found to be necessary. Mr. Barnard (the pastor,) was led, I have been told, by his experience, serving as a volunteer colleague with Dr. Tuckerman, to devote himself for life to what is called the "ministry at large." His field of operations was the south end of the city; and he had not been long engaged in his chosen task, before he became satisfied that *he* could do most good by dealing chiefly with the young. To execute his purposes, he undertook to procure the means and erect a suitable building; and this building is now known as the Warren street Chapel. It occupies a lot of land between two streets; the front, with the small garden, faces Warren and there ar is on Pleasant street. At the easterly end of the edifice, is the yard and a conservatory. The basement contains a cellar, a kitchen, and a breakfast-room (for the accommodation of the sexton,) a large school-room, with a small ante-room attached. On the ground-floor are two spacious parlors, two large school-rooms, and two ante-rooms, with wide entries, stair-ways, &c. In the third story is the Chapel proper, which will seat from 500 to 600 children, and contains an organ, a very neat desk for the preacher, and judicious arrangements for the choir. In the attic are libraries, a collection of curiosities, a microscope &c. &c. The *edifice is well planned, well built, and cost, including* land, twelve years since, about $23,000.

The institution which makes this building the scene of its operations, is educational in its character, seeking to furnish the advantages of the church, the school, and the home, to those almost wholly or partially destitute of these blessings—this three-fold means of Chistian nurture. I will, to show how this object is aimed at, give you a few statements and facts, taken mostly from the annual report for 1847. First, as to the church or religious institution. At the usual hours Mr. Barnard holds a service, in the morning and afternoon of each Sabbath, at which the forms of worship and the sermons are adapted to the comprehension and wants of the young. Then there are several Sunday-schools; one an infant-school under the charge of a lady, having eminent qualifications for her work; three departments for elder boys and girls; and two large classes of young men (two or three of them married) and women occupying, respectively, their own rooms. Sometimes an hour is devoted to sacred music.—Second, as to the school. Under this head comes the sewing school on Wednesday and Saturday afternoons; evening schools four evenings in the week, two for males and two for females, six months of the year; a vacation school in summer, to keep out of the streets, at the sultriest season, when the public schools are closed, those who cannot "rusticate";—cheap arrangements for instruction, under careful supervision, in music, drawing, and dancing, as tending to promote health, good manners, and refinement of taste; and large libraries for parents and children.—Third, as to the home or social intercourse. On Holidays, in the afternoons and evenings, pleasant *parties*, like family parties, are held at the Chapel. Then there are the annual excursions into the country; occasional visits to instructive and amusing entertainments; the Floral procession, and fete in the public garden, on the 4th of July; and other pleasant devices for innocent social enjoyment, connected with which, are Mr. Barnard's daily visits and devoted attention to the sick, and feeble, and very poor.

Such is a meagre outline of the design of the Warren street Chapel and its mode of operation. The annual expense is about $2500; and the institution earns, by rent of rooms, sales of flowers, concerts, &c., nearly one-half of that sum. The aggregate number of pupils in all the schools for 1847, was 1143, with 62 teachers, all but two or three, volunteers. Since the commencement of Mr. Barnard's labors, more than *six thousand* children have been connected with the Chapel.

From this sketch, your imagination will be able to draw large conclusions as to the kind and amount of good done by the Warren street Chapel, and you will not, probably, exaggerate the reality. If it were not for the obvious indelicacy and impropriety of adducing such proofs, many facts, personal histories, and anecdotes, might be set forth, to show how this institution has supplied instruction, and almost parental care, to those destitute of both. Mr. Barnard's *labors* are not, however, confined to those who would usually be called the poor; neither is the Chapel, strictly speaking, a charity. It may be rather regarded as an economical method, by associated action, of furnishing the means of Christian culture to those whose situation and circumstances in life will not command them. And it is on account of the common sense, the truth to nature—the comprehensiveness of its plan—that I have ventured to speak of it. Many of our charities are modes of alms-giving not remarkable for their practical wisdom. Our asylums are not as they should be, or to the extent which they should be—homes for orphans; and the young are not managed as in well regulated Christian families. Where an institution has grown up, as the Warren street Chapel has, not according to a pre-conceived and pre-adopted theory, but as wants appeared and the way of supplying them occurred, to careful and watchful observation—until it has become, in a greater or less degree, a church, a home, and a school to hundreds of children, and thus a *preventive* of vice, whose influence cannot be calculated, because there is no such thing as measuring the ever-enlarging dominion of spiritual good, where such an institution has grown up, its merits ought to be made known. Just think what might be accomplished for the rising generation, were there a Warren street Chapel in every ward in all our cities; and for one, I believe, that Liberal Christianity is sooner or later to gain some of its largest triumphs, by creating and fostering such educational establishments; and I believe this for the simple reason that its leading idea of culture requires at its hands, devoted attention to the young, and the banishment of evil by the development of good.

For the Register.

IRELAND AND AN EXPEDITION OF PEACE.

Nothing was ever more appalling than the tone of despair with which so many leading journals speak of poor Ireland. It shows how blindly they have bowed down to prescription, how servilely they have followed the past, how really they have despised the saving and restoring energies of the Gospel of Christ. In many of the discussions upon this subject, Christianity is not alluded to, even by men deeply in earnest, mourning over the present, perplexed for the future and at their very wits end.

The Edinburgh Review for Jan. 1849, in an article on the "Relief of Irish Distress," shows that if the millions of waste acres were all recovered from unproductiveness, the relief would be but temporary, and must in a few years aggravate the disease. For instance, there are now nearly seven millions of statute-acres utterly unprofitable; a million and a half of which might well be used by some expense of draining. Had this been done a few years ago, such is the tendency in Ireland to increase up to the possible means of subsistence, instead of over *nine* hundred thousand agricultural families, Ireland would now have *thirteen* hundred thousand—and say three hundred thousand more paupers than at present.

And owing to the failure of the potato crop, instead of three acres supporting a family after some poor sort as in years gone by, there must be now three times three—or, twice as much land as the whole island, bogs and all. Here is evidently a very desperate case—especially desperate because the oppression, so long practised upon the Irish, has squeezed out all the recuperative energies of their manhood, and left them helpless as cholera-patients in a collapse.

And yet Christianity, which would have saved all this misery by making the English government merciful had it been really Christian, can now alleviate if not cure the festering cancer. As there is no pretence for war in this nineteenth age of the Gospel of Brotherly Love, as no government has even the remotest thoughts of invading England, or even of insulting its haughty flag, there would be no fearful peril in turning all the strength of its navy, all its ships and transports and steamers, into removing the surplus population of Ireland to some half-inhabited island instead of condemning them to be eaten up by famine, inch by inch.

Were the church of England to care an atom for the misery it has done so much to intensate, and urge upon the Queen the Christian duty of abandoning all military expenditure, all building of forts and casting of guns, and hastening to make some tardy recompense for the misery occasioned by both army and navy, this cloud of hideous blackness might discharge its fullness in blessing upon some untilled, unclaimed shore; where a new civilization would arise to cheer the ocean-wayfarer and give religion a fresh start on an unpolluted soil. How quick the immense army of England could level the forest, bridge the stream, macadamize the highway, spread out the city-walls! And fast as this was done, how could the navy disgorge, not the thunderbolts of destruction, but family upon family rejoicing in their deliverance from the most horrible of deaths, and from a despair as black as the grave and as deep as hell.

If any imagine we have said a word too strong, let them read the appalling evidence given before the Parliamentary Commissioners in this article.

H.

RELIGIOUS FREEDOM IN MEXICO. We observe that some of the soundest statesmen in the republic are taking sides in behalf of religious freedom. Among them is Pena y Pena, the late acting President, and beyond all question the ablest statesman in Mexico. Otero, also a prominent member of Herrera's cabinet, is pressing the subject upon the people with signal ability. Rosa, the Mexican minister at Washington, arrays himself, also, among the advocates of religious reform. The leading press in the capital, the Monitor, has declared itself strongly in favor of toleration. Its influence is very great, and its arguments cannot pass unheeded. Even Herrera, who has long sustained the clergy and been a favorite of theirs, is exerting his power in behalf of the religious emancipation of his countrymen. These are most gratifying indications, and we look upon them as the precursors of most important results. [Lowell Journal.

CHANNING AS A THEOLOGIAN, PREACHER AND PHILANTHROPIST.

[From the Methodist Quarterly Review.]

We have mentioned, as a second characteristic of Channing, "a general or moral sort of logic," which we think was the master-power of his mind, and the chief source at once of the excellencies and defects of his opinions. * * * We mean an original aptitude for right moral conclusions. * * We mean that he possessed this aptitude in a degree which we are disposed to call quite anomalous. * * Had he lived in a period of barbarous heathenism, his warm sensibility could not have led him into its fanaticism, for the philosophic element was too strong in him for that; had he lived in an age of brilliant Pagan civilization, like that of Athens, he could not have been a Pyrrhonist, for his fine sensibility would not admit it. * * Had he lived under the latter circumstances he would most probably have been the friend of Socrates and Plato, and have combined the ethical wisdom of the one with the splendid idealism of the other. Such a man as Dr. Channing must have stood majestically in advance of his age, whenever and wherever he had lived. He lived, according to the sense of the present generation, at least, in the best age of the world, and yet was far in front of it; if it reaches his radiant position in two centuries, the signs of the times are certainly quite illusive. * *

As a *Preacher*, Channing was pre-eminent, though he had very few really oratorical qualities. His presence in the pulpit was not commanding; he was small in stature, exceedingly emaciated, and enveloped in a superabundance of clothing; his cheeks were sunken; his eye hollow, and his voice feeble, though remarkably flexible. The deeply indented lines of his face, especially about the mouth, gave to him a peculiar expression, which could not fail to enlist the sympathy of the hearer; you could read in them the story of his long physical prostration, and the agony of those early intellectual struggles which had occasioned it. This trace of the struggle of the past was, however, so blended with an indication of present and profound repose as to constitute, to our eye at least, the most impressive and affecting expression of his countenance. His forehead, always marked by a single fallen lock, was not large, but appeared so by contrast with the diminished proportion of his thin and pallid face. He had few gestures, and adhered closely to his manuscript. * *

But whatever were his personal disadvantages in the pulpit, they were not only countervailed by, but seemed to assist, the impression of his discourse. His feeble utterance—a little prolonged, if not drawling—became richly varied in its modulation, and seemed congenial with the refined delicacy of his thoughts. In the reading of the hymns and the Scripture lessons, it at once arrested attention by its exact and eloquent emphasis. As he advanced in his discourse, his deep gray eye beamed with a calm radiance, and, before he sunk exhausted on his seat, a blended intellectual and moral beauty glowed over all his features.

He was seldom passionate; never declamatory; yet always deeply earnest. His utter sincerity would not admit of an attempt at mere rhetorical effect. * * Had he used a brilliant sentence, or a beautiful figure, evidently because of its rhetorical finish, it would have startled his audience as an inadmissible incongruity—a sort of degradation from the lofty dignity of his earnest spirit. Figures are abundant in his writings, but they come spontaneously, and are used only so far as they are necessary for the illustration of his subject: they appear mostly as allusions; and he habitually declines to elaborate or detail them merely to bring out their rhetorical beauty. We doubt whether half a dozen exceptions to this remark can be found in all his writings. He possessed deep sensibility, and you felt often under his discourses, that you were wholly in his power; that it was only with him to will to overwhelm you, and he could do it; but he appeared to hold his feelings under determined, yet difficult restraint; his ever-varying voice would often tremble with emotion, but suddenly seize another tone. We doubt whether he ever wept in the pulpit; but his hearers have often found it impossible to imitate his self-restraint, and have wept under his most tranquil accents.

* * Two qualities particularly marked his discourses, and were, we think, the constituents of his pulpit power. The first was that elevated tone of not only his moral emotions, but of his moral conceptions, which we have described. You heard from him discussions of old familiar truths; but they became new in his hands, not so much by far-fetched or novel opinions upon them, as by a new life which he infused into admitted opinions. * * You wonder that yourself and all men have felt the truth so little heretofore; you resolve to go forth from your seat a better man; you weep, and if you look about you, you perceive the tear trembling in the eye of the gray-headed hearer near you; the little child is rapt in interest; the thoughtless worldling rouses himself from his listless posture, and is awe-struck. * * As you go from the temple, you feel that it has been no ordinary day in your history; you feel that an effort ought to be made to have that sermon repeated. You long to speak to some one about the marvellous thoughts you have heard; but if you attempt to do so to one who has not heard the sermon, he will probably discover nothing but what he knew before—*knew*, but never *felt*, as you now do. The other marked trait of his preaching was the fact that his whole consciousness seemed seemed to be absorbed, if we may so express it, into his subject. * * The greatest secret of eloquence consists, we think, in this ability to identify one's soul with his subject; it gives the right tone and emphasis, even to a speaker quite unacquainted with the art of elocution; it often produces the happiest gesticulation, even in men of naturally ungraceful action; if this is secured, thought, utterance, and manner come spontaneously, and generally come spontaneously right. Channing was invariably (at least when we have heard him) an example of his excellence; he seemed to gaze intently right at, right into, right through his subject. It possessed his whole attention, and the manifest fact affected his hearers; they became aborbed in it with him. It is said that, when his discourse on the immortality of the soul was first preached, "the whole audience were heard to take breath" at the close of certain passages; and when, years later, the same sermon was preached in New York, the same effect was produced.

* * *

It would be an inadmissible omission to pass over without remark his *character as a Philanthropist*. * * To use his own words, he "*saw*, he *felt* the great evils of our present social state;" and from his youth to the last years of his life, was he struggling to solve the great problems of man's social renovation, and exerting himself, meanwhile, in most of the practical schemes of philanthropy which were within his reach. * *

* * His journals contain "long lists" of plans "for public works, benevolent operations, special reforms." These plans include, "Associations among Mechanics," a "Work to be written on Ardent Spirits," "Fire Clubs," "Poor Houses," "Female Employment Societies," "Provisions of Wood on a large Scale," "Bake-houses for the Poor," "Associations for the Relief of the Sick," "Old Debtors," "Societies for the Advice of Emigrants, for the Reformation of Prostitutes, the Improvement of Africans," &c., &c. His liberality was not absorbed in *devising* plans of good; but his personal charities were great. An elder brother suggested that he "should have a guardian; he spends every dollar as soon as he gets it." "With a good salary he was yet always poor." One of his sisters writes:—"He must have had a thousand dollars to lay out [per annum] of which he scarcely spent anything on himself, except in case of sickness, or when he had to take a journey." She estimates that he gave away nearly eight hundred dollars a year. He lived with almost ascetic severity, and dressed so poorly, that the dignity of his manners alone saved him from an appearance of meanness.

He was one of the first co-laborers of the venerable Noah Worcester in the Peace movement; he sympathized and counselled with him also respecting the abolition of Capital Punishment. He did more than any other man toward the establishment of the Boston "ministry at large," the noble field of the noble Tuckerman. He took an active interest in the improvement of "Prison Discipline." He exerted his best eloquence in the cause of Temperance. He helped to originate the Massachusetts Bible Society; delivered its first anniversary address; and, for eight years, was chairman of its Executive Committee. He was deeply interested in Foreign Missions, and at one time was disposed to sunder all his local ties and throw himself into the foreign field; but his health interfered. He was the first to second the efforts of "Father Taylor" in the "Bethel Cause." Popular Education he esteemed the glory and security of the state; and when Horace Mann turned from his brilliant political prospects to take charge of the common schools of Massachusetts, amid the smiles and scoffs of demagogues, Channing wrote him an eloquent congratulatory letter, and began immediately to co-operate with him in public and private. His memoirs and writings abound with invaluable opinions on these great themes—opinions maturer than can be found, perhaps, in any other writer. His discourses on Self-Culture and the education of the laboring classes have done great good, especially in England; they are considered the best exponents of his principles and aims.

The latest and maturest strength of Dr. Channing was devoted to the discussion of American Slavery. No writer has treated the subject with more candor or more impresive eloquence. The amenity, transparent purity of style, argumentative conclusiveness, and lofty mortal tone of his writings on this subject, give to them a force which the impartial reader *feels* to be resistless; he closes the book almost believing that if it were scattered broad-cast over the land, it *must* work a national revolution on the subject, and seal forever the doom of slavery. * *

The following is the close of the article.

So departed one of the great men of the republic—one who, amidst its servility to mammon and slavery, ceased not to recall it to the sense of its honor and duty—a man whose memory his countrymen will not willingly let die. As the visiter wanders among the shaded alleys of the western part of Mount Auburn, he sees a massive monument of marble designed by Alston, the poet-painter; generous and brave men, from whatever clime, resort to it, and go from it more generous and brave, for there reposes the great and good man whom we have commemorated. The early beams, intercepted by neighboring heights, fall not upon the spot; but the light of high noon and the later and benigner rays of the day play through the foliage in dazzling gleams upon the marble—a fitting emblem of his fame: for when the latter and better light which is yet to bless our desolate race shall come, it will fall with bright illustration on the character of this rare man, and on the great aims of his life.

A REVIEW OF THE PAST.

[A Sermon delivered in the New North Church, in Boston, Jan. 27th, 1849, on resigning his Pastoral Chaage. By Francis Parkman. Boston: Printed by John Wilson, 21 School Street. 1846. pp. 28.]

In Dr. Parkman's sermon, we have a memorial of a ministry extending through what now seems the very long period of thirty five years. Written not for publication, and printed at the request of parishioners and friends, we nevertheless regard it as one of the most valuable productions of the kind. The following extracts—though perhaps not more than others—will interest all our readers.

I remark, in the first place, that the period included within the last forty years, for more than thirty-five of which I have served you as your Minister, is one of unexampled interest in the history of mankind; that, whether regarded in its political, religious, or social influences upon nations or communities, our country or the world, no period through the successive revolutions of time has been equally pregnant with events. What hath not God wrought by the might of his arm, by the wonders of his providence, and the resistless energy of his truth, in the hearts of men, in the councils of nations, in the fate of empires! What mighty influences have been at work upon the social condition of man, in the cause of freedom and of peace, for the maintenance of human rights, and the advancement of man's salvation! Some progress, we believe, has been made in the promotion of these great interests; and from what we have already witnessed, and from all we are taught of the moral government of God, we are assured, that He whose sceptre is a sceptre of righteousness, and whose law is love, will in his own time, according to the counsels of his own pleasure, amidst all the impatience, the errors, and the sins of men accomplish his gracious purposes, and establish the reign of righteousness and peace in the earth.

But we must descend from the wider interests of the world to those of the community of which we are a part. And, within the period of which we speak, what changes have we witnessed within our city, our churches, the ministry, and the people,—the population advancing beyond all previous experience, so that a little one hath become mighty, and its thirty thousand, a hundred and twenty thousand. If we look to its charities, how have they been extended and multiplied; to its churches of every name, how have they been increased; or to their ministers, how many, having served for a season, some for a very short season, have passed away, and the places that knew them know them no more!—Of my brethren of all denominations who were in the ministry in this city at the time of my ordination in 1813, only two remain.* The rest, and in repeated instances their successors in their pulpits, have been called to the grave that awaits us all, or have departed to other scenes of duty among the living. To say nothing here of Howard and West, Eckley and Emerson, of Buckminister, Eliot, and Abbot,—names entitled to our praise, and awakening still in many hearts sacred remembrances,—who is there among us, that, if he has not seen, has not learned to honor the venerable Lathrop, so long the elder among the Pastors, at once our father and friend, and for his gentle virtues so often designated as "the disciple whom Jesus loved," the honest and earnest Cary, cut off in the opening of his career and the full promise of usefulness; the accomplished Thatcher, called away, by the visitations of disease, from the people of his love and from labors that were his delight, making his grave with strangers in a foreign land; the upright and classic Freeman, alike bold and impartial in his search after truth, and candid towards error; the sagacious Kirkland, uniting the kindest affections with the very spirit of wisdom, the keenest discernment with the gentlest judgment of human infirmity; the eloquent Channing, whose name and whose works have become a praise, not among ourselves alone, but among the enlightened and philanthrophic of distant lands; the sincere and single-hearted Greenwood, in whom we witnessed at once an apostolic simplicity and the refinements of an exquisite taste; and, lastly, the spiritual and evangelic Ware, who consumed his strength amidst the labors of a devoted ministry, wise to win souls, skilful to train others for the altar at which he had himself so faithfully served, and leaving behind him, in his writings and in his life, memorials that cannot die! Others I might name; and to some of you, my brethren, even as I speak, the cherished image and virtues, the gifts and services of many whom you have known and honored, may have come up in grateful remembrance.

Amidst, then, these successive ravages of death, or removals to other spheres of labor, it has come that I, at a period the interval from which is in retrospection so short that it seems "even as a tale that is told," have been carried forward from the ranks of the youngest to a place with the eldest of my brethren. It becomes me to adore the goodness which has preserved me in life, and permitted me so long a place in his temple, among the servants of his Son.—That sickness or bereavement has so seldom interrupted my course of active duty, I must gratefully ascribe to the same paternal kindness; and, without entering minutely into professional details, which can scarcely awaken any other than an exclusively individual interest, I will just say, that, of more than thirty-three hundred stated services of the Sabbath, or of our established season of worship, which it was my duty to discharge previously to my being associated with a colleague in 1842, I supplied my place, either in person or by exchange, present or absent, almost without exception; and on no more than four or five Sabbaths, while I remained your sole Pastor, was I detained by sickness from the house of God.

But, amidst so much for personal gratitude, how many changes have I witnessed within the circle of those to whom I ministered! We have lost from among us enough, my brethren, to form a numerous congregation. At the funerals of seven hundred and ninty-two, it has been my lot to officiate, of whom five hundred and fifty-six were of our own society. And what a record of bereavements is here; of the young and the aged, of the infant of a day and of the hoary head, of the wife and the husband, of the parent and the child, of the brother and the sister, and the friend nearer than the brother! What does it not include? When, in the revelations of the last day, the books shall be opened, and the purposes of God's providence in these allotments of life and death surveyed, what a history shall then be unveiled! May it not be found, my friends, concerning us, that it has been a history of bereavements appointed, but not improved; of sorrows sent, but not sanctified. Let the departure from among us, during the years that have past, of kindred and friends, cherished and beloved, each having awakened in its time and its degree the tenderest emotions of our hearts, appear at that great day to have been a ministry of good to our souls. For heavy must be the account of chastisements inflicted, but despised; and among the fearful denunciations of the divine displeasure is that against those who, being chastened, have not been instructed; "who regard not the work of the Lord, neither consider the operation of his hand."

*Rev. Drs. Lowell and Sharp.

HOW MUCH CIVILIZATION OWES TO CHRISTIANITY.—"We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what would his laws have been—what his civilization?—Christianity is mixed up with our verybeing and our very life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is upon it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be treced in all its holy, beautiful parts, to the gospel." [Sir Allen Park.

CHEERFULNESS.—The poet Corpani once asked his friend Haydn, "How it happened that his church music was always of an animating cheerful and even gay description." To this, Hadyn's answer was: "I cannot make it otherwise; I write according to the thoughts which I feel;—when I think upon God, my heart is so full of joy, that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

KOSKIUSKO'S BENEVOLENCE. The celebrated Polish General, Koskiusko, wished to send some bottles of good wine to a clergyman Solothurn, and as he hesitated to send them by a servant, lest a part should be smuggled away, he gave the commission to a young man of the name of Zeltner, and desired him to take a horse which he himself usually rode. Young Zeltner, on his return, said to Koskiusco that he would never ride his horse again unless he gave his purse at the same time. The General asked what he meant? He replied, "As soon as I met a poor man on the road taking off his hat and asking for charity, the horse immediately stopped, and would not stir till something was given to the petitioner, and as I had no money about me, I was obliged to make a motion as if I had given him alms, in order to satisfy the horse." A higher eulogium could hardly be pronounced on the Polish hero, who was not less celebrated for his benevolence than for his military valor. [*Galignani.*

A FAITHFUL PASTOR. A gentleman, being sick with the small pox, in Philadelphia, sent for a clergyman. The prudent pastor refused to go. The sick man sent for another, who also refused to go. He sent for a third, who went, and continued his calls until the sick man was restored to health. A few days since, the faithful pastor received a silver pitcher, and the inscription told from whence it came, and why it was sent. The pastor was surprised at this testimonial, saying that he had done nothing but his duty.

APHORISMS FROM BEN JONSON. Many men do not themselves what they would fain persuade others, and less do they the things which they would impose on others, but least of all know they what they would most confidently boast.

No man is so foolish but he may give good counsel sometimes, and no man so wise but he may easily err if he take no other counsel than his own. He that was taught only by himself had a fool for his master.

Ill fortune never crushed that man whom good fortune deceived not. I have, therefore, counselled my friends never to trust to the fair side, but so to place all things she gave them, that she may take them again without trouble.

SENTENCES FROM BULWER.—Earnest men never think in vain, though their thoughts may be errors.

In vast cycles, age after age, the human mind marches on—like ocean, receding here, but there advancing.

FRANKLIN AND BOWDITCH.

[From Hon. Edward Everett's speech before the Legislative Committee on Education.]

We hear of untaught men, Sir, of Franklin and Bowditch; and heaven forbid that in the city where one was born and the other died, their names should ever be pronounced but with veneration. But in the first place, to argue from the case of such men as Franklin and Bowditch to the case of the generality of minds; would be like putting a roguish boy apprentice to a woolcomber in order that when he grows up he might write another Hamlet. But what is a *self-taught* man and what does he do? He is not an *untaught* man; nor does he go blazing through life, like a locomouve engine in a dark night, by the light of his own intuition. Sir, a self-taught man is a man of strong mind and stronger will, who under discouragements and in the face of obstacles, acquires the rudiments of learning; and when he has done so carries on and completes his education, by placing his understanding in contact with the cultivated intellect of other regions and other times. Franklin is certainly a most favorable specimen of a self-taught man. He was a great original interpreter of nature. The History of Science has nothing more sublime than the Courage, with which he sent his armed kite into the thunder-cloud, and drew the electric spark with his finger from the key at the end of the cord. But Franklin was a man of books,—a studious man,—a friend of academical training. Listen to what he says about the learned languages, in his project for the foundation of a College, which I quote from the appendix to his life, in the admirable edition of Mr. Sparks:—

"When youth are told, that the great men, whose lives and actions they read in history, spoke two of the best languages that ever were, the most expressive, copious, beautiful, and that the finest writings, the most correct compositions, the most perfect productions of human wit and wisdom, are in those languages, which have endured for ages, and will endure while there are men; that no translation can do them justice, or give the pleasure found in reading the originals; that those languages contain all science; that one of them is become almost universal, being the language of learned men in all countries; and that to understand them is a distinguished ornament; they may be thereby made desirous of learning those languages, and their industry sharpened in the acquisition of them. All intended for divinity, should be taught the Latin and Greek; for Physic, the Latin, Greek, and French; for law, the Latin and French; merchants, the French, German, and Spanish; and though all should not be compelled to learn Latin, Greek, or the modern foreign languages, yet none that have an ardent desire to learn them should be refused; their English, Arithmetic, and other studies absolutely necessary, being at the same time not neglected."

Such is the estimate of College education formed by the self-taught Franklin, the poor boy who was born in Milk Street, Boston, and whose parents fill an humble grave in yonder cemetery.

Dr. Bowditch was perhaps more than Franklin, a self-taught man. So far is his example from proving the inutility of academic learning, that his first youthful struggle was made to acquire the latin language; and when we think of the scientific attainments of his after life, it does make one who has had some opportunities of education in early life, hang his head in shame, to see the difficulties encountered by this great man in the outset; the simplest latin words *tamen*, and *rursus*, with their significations in English being written in the margin of the books first perused by him, in aid of a memory, which afterwards embraced the whole circle of the mathematical science in its iron grasp. And what was the first use made by Dr. Bowditch of the latin tongue? to read the *Principia* of Sir Isaac Newton:—a man, if ever there was one among men not technically academic, who was nurtured in academic disapline:—a fellow of Trinity College, Cambridge; a professor of Mathematics; a man who passed fifteen years of his life in the cloisters of a College, and solved the problem of the universe from that turret over Trinity gate-way, beneath which you, sir, (Mr. Herbert, a member of the University of Cambridge in England,) have passed so often with emotions I doubt not of veneration toward the great mind which has given immortality to the spot. This was the kindred intellect with which the mind of Bowditch sought its first communion. In the beautiful memoir of his father, which the son of Dr. Bowditch has presented us, we read the following interesting anecdote; "From our venerable University at Cambridge he received the highest encouragement, to pursue the career upon which he had entered. In July, 1802, when his ship, the Astrea, was windbound in Boston, he went to hear the performances at the annual commencement of the College; and among the honorary degrees conferred, he thought he heard his own name announced as Master of Arts; but it was not until congratulated by a townsman and friend, that he became satisfied that his senses had not deceived him. He always spoke of this as one of the proudest days of his life; and amid all the subsequent proofs which he received of the respect and esteem of his fellow citizens, and the distinctions conferred upon him from foreign countries, he recurred to this with the greatest pleasure.

HARVARD UNIVERSITY.

The third meeting of the Board of Overseers, was held on Thursday, Feb. 16th. His Excellency the Governor called the meeting to order at a few minutes after 12 o'clock.

Rev. Dr. Pierce read a letter from Hon. Edward Everett, signifying his acceptance of the seat in the Board rendered vacant by the decease of Hon. John Quincy Adams.

The proposed amendment in the by-laws was then taken up, and advocated by Hon. Daniel A. White, who, however, moved to recommit it to the Committee who reported it.

The proposal is to amend Article XII. § 3 of the by-laws, by striking out the words printed in italic below:

"No election of a member of this Board shall be made, *nor shall the appointment of any member of the corporation, or of a permanent professor, be ratified by this board*, except at a meeting of this board holden at Boston during the session of the Legislature.

Rev. Mr. Lothrop stated with great clearness the advantages and disadvantages of the amendment, and opposed it and the motion to recommit. Hon. John C. Gray, James T. Austin, and Rev. Mr. Rogers, also opposed this motion.

The motion was lost and the amendment rejected.

Hon. Thomas Tolman, of the Council, from the Committee to inform Mr. Sparks of his election to be President, reported that he had signified his acceptance of that office.

The report of the Visiting Committee, signed by Hon. James T. Austin, which was ordered to be printed at the meeting of January 18, was accepted and referred to the Corporation.

[The above we take from the Daily Advertiser. A fuller report of the remaining proceedings, we find in the Salem Register, which we copy:]

The resolution of Dr. Gannett, presented to the last meeting, viz;

That this Board recommend to the Corporation to make a suitable provision for the religious instruction of the students in the College, either by filling the vacancy that now exists in the Hollis Professorship of Divinity, or by the creation of a new office, the incumbent of which may be styled College Professor of Theology, or by such other arrangements as they may think preferable; and that this Board advise the Corporation, if it be necessary, to make from the general funds of the College, such annual appropriation as may be required for the purpose now discussed,—

was then taken up, and Dr. Gannett made a most eloquent argument in favor of the general principle of his proposition, which was, that no College could, or ought to exist in the United States, without affording religious, Christian instruction to its students. Harvard College, he said, was consecrated to Christ and his Church—it was founded, not merely for the purpose of educating the youth in knowledge, but in *morality, piety*, and *Godliness*—and he sustained this position by extracts from various documents connected with the early history of the College. Notwithstanding all this, the religious instruction afforded by Harvard College to its 300 undergradutes, was obtained only from the Professors in the Divinity School, who had labor enough to perform in their own appropriate Departments. He said he was not particularly anxious to fill the *Hollis* Professorship, as he was well aware of the diversity of opinion on that subject, and which had doubtless prevented the appointment of a successor to Dr. Ware, for eight or nine years; and would not regret if the Hollis fund should be abandoned to the Commonwealth, or to the legal heirs, as it was an occasion of division among the friends of the College, who differed in theological opinions. The Hollis fund was originally about $4000. It amounted now to about $5000. And he believed that, owing to a diversity of opinion to which he had alluded, the loss of the fund would be a gain to the College. It was of vast importance, however, for the religious instruction of the students, that this Professorship should be filled, or that some similar provision should be made for that purpose; and he wished that this Board would advise the Corporation to make an appointment of a religious Professor—of a good Christian man—the best man who can be obtained—be he Unitarian or Trinitarian—Episcopalian or Baptist. "In God's name," said he, "let some one be appointed"— * * * * * * a Professor, whose services would be of inestimable value to the students, whom it would be his duty to watch over with pastoral and paternal care—and he believed no parent, who had any just sense of the dangers and temptations to which young men are exposed in such Institutions, away from parental counsels and watchfulness, would object to paying a much larger sum, if necessary, for such a purpose. He also thought that many of the students at our Colleges were in as much need of a spiritual "conversion," as the remnants of the Indian tribes in Massachusetts—and that the appropriation of the fund for this purpose would as well fulfil the intentions of the donor.

Rev. Mr. Rogers, of Boston, said that he had listened with deep interest to all that had been said by Dr. Gannett, and so far as the religious want of the University is concerned, with hearty approval. He said, however, that in his opinion the Hollis professorship could not be rightly filled, except in accordance with the views of the founder; and that the people of the Commonwealth could not be touched upon a more sensitive point than this. He deemed the subject before the Board to be one of the greatest importance, to be well considered before acting upon it—and he therefore moved that it be referred to a committee of five, to be appointed by the chair—and he desired not to be put upon the committee.

The motion prevailed, by a decided majority—and the subject was referred to Rev. E. S. Gannett, Rev. Wm. M. Rogers, Rev. S. K. Lothrop, Rev. Daniel Sharp, and Hon. James T. Austin.

The Board then adjourned to March 15, to attend to the Report of the above Committee.

RESOLUTIONS BEFORE THE TEMPERANCE CONVENTION.

The following were the resolutions passed at the late Temperance Convention, which we were obliged to omit in our account last week for want of room.

1. Resolved, That we gratefully recognise the goodness of God, in awakening public attention to facts which show that the use of intoxicating liquors as a beverage is not necessary or useful, that such as do not use them are as well in all respects as those who do, and are as well fitted for every good work.

2. Resolved, That the onward progress of the temperance reformation tends to remove one of the principal causes of human woe, and is essential to the highest good of humanity; it ought, therefore, to receive the cordial support and the active persevering co-operation of all humane as well as patriotic and Christian men throughout our Commonwealth.

3. Resolved that as facts show that intoxicating liquors cannot be used as a beverage, without in many cases forming intemperate appetites and habits, and thus leading them down to drunkenness and ruin, and in many ways injuring society, it is morally wrong then to use them, or to furnish them by sale or otherwise, to be so used by our fellow men.

4. Resolved, That the licensing what is morally wrong, is not the right way to regulate or control it, but it is the way to give it legislative sanction and support, and thus to perpetuate its evils.

5. Resolved, That as the sale of intoxicating liquors to be used as a beverage, tends greatly to increase the burthens and in various ways to injure the people, they have a right, and it is their duty through legislation, to defend themselves and their children from its evils.

6. Resolved, That while, as Temperance men, we believe the only safe basis for the cause is the conversion of all men to the doctrine of total abstinence, by moral influence, we nevertheless, as citizens, demand that our law makers who pass laws for the restraint of murderers, thieves, and even the brutes that are likely to do mischief, should also use all lawful means for the restraint of the traffickers in intoxicating drinks as a beverage.

7. Resolved, That the legislative prohibition of the sale of intoxicating liquors to be used as a beverage, is not an infringement of the rights of the liquor dealer, but is a lawful and proper way of preventing him from infringing on the rights, blasting the hopes, and destroying the most precious interests of others.

THE MASSACHUSETTS TEMPERANCE ASSOCIATION.

The Committee of Convention, raised under a special resolution to prepare a Constitution for a new State organization, reported as follows:—

There shall be formed an association, to be called the MASSACHUSETTS TEMPERANCE ASSOCIATION.

Article 1. The object of this association shall be the union of ALL friends of total abstinence from the use as a beverage of intoxicating liquors, for the purpose of promoting the cause of Temperance throughout the world.

Article 2. The officers of this Association shall be, a President, three Vice Presidents, Secretaries, Treasurer, Auditor, and an Executive Committee of twelve, who shall perform duties usually assigned to such officers until others are appointed.

Article 3. Public meetings of this Association shall be holden at such times and places as the officers may appoint, of which due notice shall be given.

Article 4. The Pledge of this Association shall be as follows; and all persons who sign it shall be considered as members:

PLEDGE.

"We whose names are annexed, pledge ourselves not to use intox

a liberality worthy of this noble cause, and honorable to its benefactors.

Rev. Mr. Ridgley of the Episcopal Church, general agent of the American Tract Society, addressed the Episcopal Church; and Rev. Mr. Vail, general agent for the South Atlantic States, presented the cause in other churches in the city, and also had the privilege of preaching at the Capitol, on the Sabbath, in the Hall of the House of Representatives, to a large and attentive audience, on the influence of the Christian Press in perpetuating our republican and religious institutions.

This benevolent institution, established in New York city, in 1825, has for its object the supply of our whole nation with a Christian literature of high character, free from denominational and sectarian peculiarities, and embracing the great principles of civil and religious liberty, and of our common Christianity. In the prosecution of its great work, it has already issued more than one hundred million of publications, in different languages; is now printing, by eight or ten steam presses, at the rate of 1500 pages for one dollar, about 25,000 publications a day; the issues of the last eight months being equal to about 750,000 volumes. Millions of these works have been circulated gratuitously amongst the destitute population of thirty different states and territories, by the agency of several hundred colporteurs—faithful and self-denying men, who, at a salary of $ 150 a-year, have visited and supplied about a million of our native and foreign population during the past year; promoting education and industry, virtue and Christianity;—and thus contributing to qualify the people for self-government, and laying deeper and broader the foundations of our republican institutions.

By an effort of our public men, and the citizens of Washington, a subscription has been raised amounting already to more than $1500.

[Union.

CHRISTIAN REGISTER

BOSTON, SATURDAY, MARCH 3, 1849.

COLPORTEUR ENTERPRIZE AT WASHINGTON.—A HINT TO UNITARIANS.

Will not liberal Christians take a hint from the above? When our fellow Christians of other names are so earnestly spreading not merely their own religious opinions, but what they sincerely believe to be the means of elevating the civil condition, as well as promoting the spiritual welfare of the people, shall we fold our hands and do nothing? *More than fifteen hundred dollars* for the colporteur enterprize at Washington! Cannot the Unitarians of Boston do as much for the circulation of the works of Channing, and Ware, and others? If the Unitarians of Boston cannot raise so much, cannot the whole body together accomplish it? Will they suffer themselves to appear much longer in such disadvantageous comparison with their fellow Christians! Will they show themselves so much less wise! Although bad matter as well as good, error as well as truth, is circulated by the American Tract Society; although it is not true, as they assert, that the Society "is free from sectarian peculiarities," but on the contrary is intensely sectarian except in relation to the four or five sects who unite in it, yet so great is the preponderance of truth over error, so beautiful and Christian especially are its exemplifications of Christianity in the lives and memoirs which it publishes, that from our heart we say, God speed its magnificent operations! We say so the more fervently, as it enters fields which would otherwise be waste places, barren of knowledge.

When however we consider how much more effective instruments of knowledge, and truth, and goodness, are the works of Channing; how much more direct in their bearings upon the civil liberties of the nation as well as the elevation of the masses; how they meet the wants of the educated as well as the uneducated, we cannot but feel pungent regret that such instruments, for the want of a little more effort among us, should lie comparatively unused.

What was done at the recent meeting called to consider the subject! So far as we know, nothing at all. The agent for the work stands ready—one who with aid too small to be mentioned among liberal Christians, has already accomplished a great deal—one whose heart is in the enterprize—one who has the entire confidence of his brethren in regard to fidelity and ability—such an one stands ready, nay, asks to be sent forth, and yet liberal Christians suffer him to ask in vain! Shall it be so longer!—Here is the vulnerable point in Unitarians. Be sure, the other denominations would aim their taunts here, did they not feel that silence is the better policy, did they not fear to spur us on to spread what they deem erroneous views.

MEANING OF THE TERMS, "TO JUSTIFY"—"TO BE JUSTIFIED"—"THE RIGHTEOUSNESS OF GOD."

In the Register of Feb. 17, we said that the original word rendered, *to be justified*, could best be translated *to be* or *to become righteous*. We said this with special reference to the passive form, and its connection with the word *faith*, and intimated a purpose to show it at some future opportunity. The word stands related to two others, which we have placed above in connection with it; and what Professor Stuart says of one—"the righteousness of God"—may be said of them all,—"They are among the most important which the New Testament contains, and fundamental in the right interpretation of the epistle to the Romans."

For the sake of method, and clearness, and thoroughness, we will first take up the phrase, "righteousness of God," and examine it where it is introduced as the theme of the epistle to the Romans, i. 17—"For therein [in the gospel of Christ] is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Here is a principle illustrated by an example. Let us go then to the example. The apostle quotes from Habakkuk ii. 4; and by referring to the passage, it will be seen clearly, that the prophet means to say that the righteous man (it would have been better to have so translated the word in Romans, rather than *just*, for it is the adjective form *dikaios* of the noun translated righteousness, *dikaiosune*) shall live, shall be preserved safe amid impending judgments, by exercising confidence in God. To be a righteous man, and to exercise faith, are equivalent terms. Faith in God is the exercise of righteousness.

To see this point more clearly, and to settle it if possible conclusively, let us obtain the Old Testament usage of the word just, righteous, (in Greek, *dikaios*, in Hebrew, *tsaddik*.) The classification of Gesenius, the best Hebrew lexicographer, affords all needed facilities.

(1.) *Just*, spoken of a judge, a king, and innumerable times of God as a just judge. 2 Sam. xxiii. 3, Deut. xxxii. 4, etc., etc.

(2.) *One who has a just cause.* Gesenius here alludes to Ex. ix. 27, xxiii. 8, Prov. xvii. 17, Is. xli. 26. By turning to these passages, it will be seen there is no departure from the simple meaning of *just*. In Prov. xviii. 17, where it reads, The first in his own cause is just, but his neighbor cometh and searcheth him,—the idea is conveyed by our translators in rendering it, "seemeth just"—or they might have said, is presumed just; which would make it unnecessary to vary the meaning of the word *just* from its usual and popular signification.

(3.) *Exercising justice* toward other men, obedient to the divine laws, hence a man of honesty, probity, piety, integrity. Gen. vi. 9, vii. 1, Ps. v. 12, xi. 3, Prov. x. 3, 6, etc., etc. Now why should Gesenius render the word in these instances by any other terms than *righteous*, or *just*? Clearly this latter rendering is more proper. Let the reader examine and judge for himself. The other qualities are all included in the righteous man,—they are the forms in which his righteousness is exercised toward other men. He exercises probity, kindness, because he is righteous. The word "righteous," rather than "kind," is therefore the just signification. It is remarkable, moreover, that Gesenius adduces Cicero as an authority for these derived significations, in a quotation which nevertheless shows that the generic rather than the derivative signification is best to be given. Says G., "All which things, (viz. probity, honesty, piety, integrity,) Cicero comprehends under the name of justice, (or righteousness,) as for example, Offic. 2, 10: "*justice*, from which one virtue men are called good;" De Fin. 5, 23: "justice, to which are joined piety, goodness, liberality, benignity, affableness, and whatever virtues are of the same class." Not that Cicero can mean, that justice is the same with goodness, and that the latter can be used as a synonym, but the former *contains* the latter; the latter is joined to it, not identical with it.

From this classification which the lexicographer gives, it seems clear and satisfactory that the simplest, primary signification is the one which the word *just* ought always to receive. In the prophet Habakkuk, therefore, the righteous man is one who possesses the quality of righteousness, one who is truly, personally righteous. So St. Paul also uses it, in the passage in question. And if so, what is the meaning of the word *righteousness*, as employed by him? What the meaning of *righteousness of God*? As the one is the principle of which the other is an example, "righteousness" is the quality of being righteous; "the righteousness of God," which the gospel reveals, is the intrinsic righteousness which he requires and approves—and, the apostle adds, confirming it by ancient example, it consists of faith; faith is righteousness in exercise. Faith in God, the element and principle of righteousness, is that by which a man is saved—delivered from impending judgments, whether temporal or spiritual.

In regard to the phrase, "*from faith to faith*," we do not feel perfectly sure whether it means that the righteousness of God, consisting of faith, is revealed for credence or belief; or whether it means that the righteousness of God consisting of faith, increases from one degree to another—faith gathering strength by exercise, and, with its increase, righteousness becoming more vigorous and entire. There is nothing determinative in the phrase itself. Either interpretation is a good one, and we find ourselves now inclining to one, and now to the other.

We shall resume the subject in another paper.

SIGNS OF EMANCIPATION AMID SOME DARK ASPECTS OF SLAVERY.

The *Savannah (Ga.) Republican* has had one or two articles in which it urges the prohibition of any further importation of slaves into the State. We suppose it is good authority for the following facts which it presents:

We showed in our previous article, that Virginia, Maryland, Kentucky, and we may include Missouri, are rapidly ridding themselves of their slaves by sending them farther South. As soon as they shall have disposed of the younger and more saleable portion of them, they will be willing enough to imitate the Northern States and emancipate the remnant which may be left on hand."

Hopeful signs these! But the Republican reveals a policy in the prohibition which indeed will prove abortive, but which shows how present interest prevails over humanity. It adds:

"In this way they will soon become free States, whereas it is our interest that they should remain as they are; and instead of there being fifteen slave-holding and fifteen non-slaveholding States, as they now are, we shall have nineteen of the latter and but eleven of the former. In addition to this, we showed that the value of our slaves and of their labor must suffer in proportion to the importations from abroad. If we already have slaves enough for the agricultural wants of the State, the more we permit to be imported the less valuable must those become which we now have."

What a picture does the following give of the iniquities of the domestic slave-traffic—which is as abominable as the foreign slave-trade, that our laws denounce as piracy! What evasion of law does it show, by which it is carried on in the slave States! What confirmation of the odious character of the slave-dealers, and of the inhumanity of the system which is the occasion and source of their nefarious proceedings!

"The penal code of 1833 prohibits any introduction of slaves from other States, except by persons residing in the State, or such as are moving into it, with a view to become residents. The penalty annexed to the violation of the statutes is a fine of $500 and imprisonment in the penitentiary from one to three years for every slave thus brought into the State, and is applicable alike to the seller and the purchaser.—Notwithstanding the severity of this punishment, the law is constantly evaded by corrupt speculators, and hundreds of negroes are annually introduced and sold. It is a practice among these speculators, after having agreed with their several purchasers upon the prices to be paid, to take the rail road or stage to the nearest point in Alabama or South Carolina, and there make out and sign their bills of sale. It is not unfrequently the case that even residents in the State introduce large numbers of slaves for purposes of sale. They first take them to their plantations as if for the purpose of employing them, and after keeping them there a few weeks to evade the law, they offer them for sale.

All this is a corrupt violation of the law; and as no body is particularly benefitted by such proceedings except the speculators, than whom there is not a more vile and unfeeling class of people in the whole country, we hope it will not longer be permitted."

As further signs of emancipation, it may be mentioned, that the subject of appropriating monies from the Treasury for colonizing free negroes in Liberia, or elsewhere out of the United States, was introduced in the United States Senate by Mr. Underwood of Ky., on the ground that it would greatly encourage the disposition of the people of Kentucky to consent to the emancipation of their slaves. The matter was however indefinitely postponed, and we think justly, by a vote of 27 to 23.

A new anti-slavery paper is started at *Wheeling* Va., in the first number of which the editor thus defines his position:

1. We are Anti-Slavery, soul and body, now and forever. We go against enslaving the body, enslaving the mind, the tongue, the press.

2. If the question were to be decided between Perpetual Bondage and Immediate Emancipation, we would choose the latter without hesitancy.

3. We go for the abolition of Slavery on the best plan for the Slave's own benefit.

4. We believe that it is a national evil and an individual curse, that in the aggregate the whites would be the greater gainers than the slaves.

To all of which may be added Southern sentiments on Slavery in the District of Columbia. Says the Baltimore Clipper:

"Although we deny the right of Congress to abolish slavery in the District of Columbia without the consent of the people and compensating owners, yet we have no objection to having the slave-trade abolished there by Congress or the local authorities. We do not think the District should be made a slave-market—and hence we approve the effort which is now being made to arrest the traffic at the seat of government."

SAVAGE SPORTS.

Some sports worthy only of a savage people, and ministering to the gratification only of such a class of spectators as used in heathen Rome to delight in the combats of gladiators, are occasionally got up in this age when we had hoped heathenism was quite banished. Such was the pugilistic prize-fight between Sullivan and Thomas Hyer, (the former an Irishman with the *soubriquet* of "yankee" and the latter an American,) which took place Wednesday Feb. 7th, at Rock Point, mouth of Steel Pond, Kent County, Md., 40 miles from Baltimore. The preliminaries settled six months beforehand, the newspapers also proclaiming the event to take place, it was looked forward to as a *fete du champ*, by multitudes who purposed to be the spectators, and had staked thousands and even tens of thousands on the issue.—As early as Monday night, the hotels of Baltimore were crowded to excess with friends of the combatants and persons to witness the fight. Boats had been chartered to convey them to the scene of action, which had been appointed at Pool's Island. But the state authorities had determined to prevent the fight, and prompt measures were taken.—They sought for the principals and seconds, but these eluded their vigilance. They proceeded to the place appointed, and supposed they had prevented the fight for the present. But in the meantime the others had made their way successfully some fifteen miles further up Chesapeake Bay, where the brutal sport was enjoyed. The fight was won by Hyer, in fifteen rounds; time about sixteen minutes. It is thus described:

"Hyer was knocked down on the first round, and had both eyes blacked, and Sullivan claimed "first blood." On round third, Sullivan drove Hyer to the ropes, and while hanging there, punished him pretty severely. Hyer on round fourth, came up, in half minute time, in good condition and spirits, and the rounds to the 14th inclusive were fought cautiously by both, with nearly equal success. On round 15th, Sullivan was thrown heavily, and had his arm badly injured. Round 16th commenced with a desperate grapple; Hyer caught Sullivan, drew him to him, pressed him down, caught his head "in chancery," that is, under his arm, and thus punished him, until Sullivan's friends dragged him whipped from the ring. Both parties shortly after left the ground, and proceeded toward Wilmington, via Frenchtown. Those who witnessed the fight, state that Hyer, after its conclusion, was not much injured, but Sullivan was terribly battered.

The conqueror pushed on to Philadelphia, where he arrived on Thursday afternoon, and was greeted by a perfectly frantic display of rejoicing on the part of his friends and the idle throng of a large city. The Bulletin says the sudden coming to town of Gen. Taylor could not have created a greater *furor*; and that a more disgraceful scene was never witnessed in Philadelphia. In New York, also, the news created great excitement, and the partizans of Hyer made an illumination in Park Row in his honor, and put out a great transparency with the words, "Tom Hyer, the champion of America."

The measures taken by the public authorities since the fight, are an indication of the feebleness of law where public sentiment will not sustain stringent laws. Sullivan is still unarrested, and Hyer, who had been arrested but was bailed, has become proprietor of a Hotel in the Bowery, New York city.

We are however not among those who, bad as the affair is, with all its circumstances, look upon it as a return to barbarism and as a sign that the morals of the people are becoming worse. It is rather a *relic* of the barbarism of former years, not yet expelled, but we believe will be. The worst signs of the present day should not discourage, they should be incentives to work on for the improvement of mankind. An interesting contrast of the 19th century with the 17th, is contained in the pages of Macaulay's History.

"Our ancestors," says he, "were less humane than their posterity. The discipline of workshops, of schools, of private families, though not more efficient than at present, was infinitely harsher. Masters, well born and bred, were in the habit of beating their servants. Pedagogues knew no way of imparting knowledge but by beating their pupils. Husbands, of decent station, were not ashamed to beat their wives. The implacability of hostile factions was such as we can hardly conceive. Whigs were disposed to murmur because Stafford was suffered to die without seeing his bowels burned before his face. As little mercy was shown by the populace to sufferers of an humble rank. If an offender was put into the pillory, it was well if he escaped with life from the shower of brick bats and paving stones. If he was tied to the cart's tail, the crowd pressed round him, imploring the hangman to give it to the fellow well, and make him howl. Gentlemen arranged parties of pleasure to Bridewell on court days, for the purpose of seeing the women who beat hemp there, whipped. A man pressed to death for refusing to plead, a woman burned for coining, excited less sympathy than is now felt for a gallant horse or an over driven ox. Fights, compared with which a boxing match is a refined and humane spectacle, were among the favorite diversions of a large part of the town. Multitudes assembled to see gladiators hack each other to pieces with deadly weapons, and shouted when one of the combatants lost a finger or an eye. The prisons were hells on earth, seminaries of every crime and of every disease. But on all this misery society looked with profound indifference."

That indifference has been broken up, and in place of it has arisen what the same writer calls "that sensitive and restless compassion which," says he, "has extended a powerful protection to the factory child, to the Hindoo widow, to the negro slave, which pries into the stores and water casks of every emigrant ship, which winces at every lash laid on the back of a drunken soldier, which will not suffer the thief in the hulks to be ill fed or over worked, and which has repeatedly endeavored to save the life even of the murderer."

We do not believe that the evil has rolled away from England to rest on us here in America. The same compassion exists here as there. This very prize-fight will stimulate the philanthropic to wiser and more earnest and effectual measures.

Why this and kindred scenes take place more in the cities above named, than here in New England, may be owing to the fact that there is more there of the uncultivated race of the old world poured on our shores from year to year. Another cause is, that they have not the Common School system working as it does here in New England.

It is to this system, as well as to the direct influences of religion, and the various agencies of the press, &c., in forming public sentiment, it is to the Common School System that we are to look, to train up generations of virtuous, intelligent, high-minded men, and to scatter the last remnants of heathenism. An incident within our observation, illustrates this. Three boys in a Sunday School with which we are acquainted, were the only ones, out of some forty, that expressed sympathy with the champions of the recent fight in Maryland:—they were boys who had been and are now absentees from the day schools, and have grown up to the age of fifteen or sixteen in deplorable neglect of education. It is of such materials that our prize-fighters, and their seconds, and patrons, and spectators, are formed. Let the friends of education do their duty, and "the ring" will not long disgrace our country.

It is of such materials that the common soldier is made. An educated army never had, and never will have, existence. The reason that Massachusetts and New England sent so few common soldiers to the late war, and those chiefly foreigners, was that her children have been too well educated in her common schools, to enlist.

One more thought and we have done. Why should not Hyer receive ovations as a conqueror, his carriage be hemmed and impeded in its progress to his lodgings, by enthusiastic, huzzaing crowds! Why not as well as the conqueror from the field of battle! The time will come when a purified public sentiment of an enlightened people, shall rise up from resting, with approbation, as well upon the successful General returning from the battle field, as the champion coming out of the ring of the prize fight. Friends of Peace, as well as friends of Common School Education! be encouraged, but labor earnestly still.

Resignation of Pastoral Charge.—We learn that Rev. Bailey Loring, of the First Church North Andover, gave notice to his people last Sunday, that he should resign his pastoral charge, to take effect on the 1st of March. Mr. Loring has held his pastoral charge more than thirty-eight years, honored, beloved, faithful, and preserving a large congregation in the midst of sectarian efforts to divide and draw away.

From the Quarterly Register, vol. 7. p. 246, and Remarks p. 256, it appears that Mr. Loring was born at Duxbury, Dec. 10, 1786, graduated at Brown University, 1807, studied his profession with Rev. Dr. Allyn of Duxbury and at Cambridge, and was ordained Sept. 19, 1810.

The first minister was John Woodbridge, born in Stanton Eng. 1613, educated at Oxford, settled Oct. 24, 1645, resigned in 1647, and went to England, where he preached till ejected under Charles II; returned and lived at Newbury, where he died March 17, 1695. The second minister was Francis Dane, born in England, 1615, settled 1648, died Feb. 17, 1697. Third, Thomas Barnard, born at Hartford Ct., 1656, graduated at Harvard 1679, settled as colleague 1682, died Oct. 13, 1718. Fourth, John Barnard, born at Andover Feb. 26, 1691, graduated at Harvard 1709, settled Apr. 8, 1719, died June 14, 1758. The immediate predecessor of Mr. Loring, was William Symmes, born at Charlestown, graduated at Harvard 1750, settled 1758, died May 3, 1807. An interval of three years followed, at the expiration of which Mr. Loring was settled. It thus appears that in a period of 236 years, there have been thus far only six ministers of the First Parish in North Andover: and during this time, between the settlement of the different pastors, there were only five years and some two or three months when the church was without a pastor. The average period of the charge of the pastors was 38 years and a-half—which is the term of Mr. Loring's pastoral charge. The average age of Mr. L.'s predecessors was between 74 and 75 years. His own, as appears by the above dates, is sixty-two.

For the Register.

THE LATE JUDGE FARRAR, AND HARVARD LONGEVITY.

The Hon. Timothy Farrar, of Hollis, N. H., our academical patriarch, has at last left us, and—oddly as it may sound—his departure even thus late, took us by surprise. Judge F. was a native of Lincoln in this vicinity, and uncle of (the late Professor) Mr. John Farrar of Cambridge. With the very first year of our independence, [1776,] he was made under the new government, Judge of C. Pl. in New Hampshire; holding the office until 1791, when he was advanced to the Superior Court of the State, of which he became prior to 1804 the Chief Justice. At the last date he returned to his original judicial sphere, from which he was removed in 1816, a victim in the sweeping proscription which followed the recovery of their power by the democratic party of the State.

Commencement-day in 1767 took place on the 15th of July; and the reader gets a livelier impression, it may be, than in any other way, of the long career of the departed Judge, to be told that the venerated statesman of Massachusetts, and son of Harvard, who almost the exact twelve-month before fell at his post in the Capitol, then past the octogenarian limit, was, on the day of our late friend's graduation, (who yet lived to survive him!) an infant not a week in age. This illustration from the one worthy to the other, gains something in interest by adding that the birth-days of both—singularly enough—seem, by the college admission-book at least, to have coincided.

Judge F., it has been rightly said, is the fourth centenarian on the Harvard register; and claims, without dispute, to be the Methusaleh among its bygone alumni, four thousand in number. His term of life outstript that of Dr. Green by a little more than six months; and that of Dr. Holyoke and Judge Blowers, by a like excess over a year, or rather less than a year in the one case, and more in the other. Between the two just named, the variation in age did not amount to twenty days. The Yale catalogue, which however, now runs so nearly side by side with that of Harvard, in its aggregate, presents, we believe, but a single centenarian, Rev. Nathan Birdseye, (B. C. 1736,) of Stratford, Ct. who died in 1818, a few months over 103 years

It is pleasing to know that of our four centenarians, three preserved their faculties, essentially, undecayed to the last; rare as is the sight, and hardly to be hoped at this extremest verge of human life. This was emphatically true of Dr. Holyoke, as all Salem yet remembers and relates with pride and pleasure. It was the writer's good fortune to see and converse for half an hour or more with Dr. Green when the completion of his century was just at hand. Seven or eight years have passed since he enjoyed the like privilege with Judge F.; but by the surest authority he is able to say, that he entered with lively interest into the Presidential election of the last autumn; and the papers, (as many will recal,) mentioned at the time that he attended at the polls, on the State election of the last Spring, voting with the whig ticket. Dr. G.,—as if it had only been to welcome and induct as his successor the junior fellow-collegian, (with whom, indeed, half his own college course had been run in company,)—lingered on the scene scarcely a fortnight after the latter had passed the same memorable bourne, and sent to him his congratulatory and parting message. The mind of Judge Blowers,—the only exception,—was enfeebled and eclipsed years before his decease. It is not unamusing, too, to observe that physic and law divide equally between them the honor of our centennial patriarchs; both, in the calling which admits of distinctions, reaching the highest rewards. Altho' the other profession exhibits on the Harvard roll so goodly an array of time-worn veterans, that it can be hardly doubted it takes the lead in this particular, yet no minister has to this time fairly rounded his century. Mr. Porter, of Ashfield, [H. C. 1745,) who died in Feb. 1820, failed but a month of that interesting and, possibly, much desired goal.

There are questions of longevity, suggested by the recurrence to these venerable names, curious enough, and involving even somewhat perplexing problems. Certain it is, indeed, that the first hundred years of the Harvard catalogue, 1642—1741, inclusive, present not one centenarian. The seniors on the list, Nutting, Mason, Waldo and Adams, (H. C. 1712, 1728, 1741, 1710,) range from 96 to 94 years of age. And yet the short interval following to 1767, inclusive, (Judge F.'s class,) one year beyond a quarter of a century, not only furnishes the four centenarians whose names are found above, but three others pressing closely on to the same mark, Col. Frye of Salem, Rev. N. Porter, and Hon. Paine Wingate, (H. C. 1744, 1745, 1759.] Col. F. died on his ninety-seventh birth-day; Judge Wingate had nearly finished his ninety-ninth year. Mr. Porter has already been referred to. We pass over here ten or eleven others, who had reached, and some of them considerably exceeded, their ninetieth year. And yet the earlier and longer period comprehends 1734 graduates; the latter 791! Were the question, however, of *average* longevity, there is more than one class on the first side of this dividing line, that might safely challenge comparison with any on the last side. The little class of 1712, *seventeen* only in number, shows *three nonagenarians!* Take again as another item, the proportion from 1642 to the close of the seventeenth century, of advanced life in the clergy compared with all the rest of the educated public. The whole number of alumni during this period is 446, clerics and laics being in nearly equal ratio, 234 to 212. The excess of the former is too slight to require allowance in the comparison. And yet the fact is, that of thirty-eight octogenarians and upwards in this number, by our computation, only *six* are laymen!

But we pursue this subject no farther now, if at all. It is enough to have thrown out these statistical *crucesi*; whose solution we shall be glad to get from heads more expert in the science of human life, and addicted to its habitual investigation.

Academicus.

For the Register.

PEACE.

I have recently been with some friends of note to plead the cause of Peace in a manufacturing town of Massachusetts, where we found among professing Christians and ministers of the gospel, an utter indifference to the subject. We had been invited in a formal manner to attend the meeting, but we were obliged to spend the intervals in a filthy bar-room, and to sleep in apartments less comfortable than the felon's cell at Moyamensing or Charlestown—and were taxed, too, with the cost of our own maintenance during our stay. Under such circumstances, the subject naturally occurs, of the guilt of nominal Christianity in relation to war. Here, that philanthrophy nearest the heart of the Prince of Peace, and most essential to the triumph of his humane gospel, was virtually thrust out of doors, discarded by the saint, and branded as a leper by the divine. Alas! since Constantine wooed this bride of Christ to his imperial throne, she has not been "pure from the blood of all men;" the Dove has been frightened from her midst by the scream of the eagle and the roar of the lion; her favorite prayer, "Thy kingdom come," has been made a mockery by her marching in the ranks of the Prince of this world for earthly conquests.

Let me throw out a few facts, illustrative of the attitude of professing Christians on this subject. Hardly any sect, except the Moravians and Quakers, both of them mere fractions of the Church universal, have made any protest against war. Pretty much all Christendom has borne overwhelming testimony in its favor. The Chivalry of Europe was a darling of the Church, and never was there a more efficient military institution for its size. Those renowned knights of Malta were a body of Monks, bound by repeated religious vows, and at one time held with solemn oaths, never to make peace with Infidels. The great Head of the Catholic Church has never been without his military establishment,—and hitherto his palace-gates have always been kept by soldiers. And without reproof, often by his express sanction, bishops have worn armor under their priestly robes, and have themselves marshalled thousands of warriors under their own flag.

When a military chaplaincy has been created by Government, the candidates from the clergy hasten to obtain it, like aspirants for political office. They stand ready for giving the blessing at a military dinner, the approving smile at a military procession, the consecration of a flag, the acknowledgment of "Well done good and faithful servant," to him who comes from slaying his tens of thousands.

Archdeacon Wilberforce, son of the renowned philanthropist, has twice prostituted his name and place, by consecrating flags, soon to wave over hosts of men whom Christ came to save. The Archbishop of Canterbury has been ready, with special thanksgivings, to sanction every unjust war which England may wage; and the foul murders of India have been commemorated by Episcopal "Te Deums," as glorious victories. One of our own American ministers, before the "war," closed his exhortations to fight with these words,—"Cursed be the man that keepeth back his sword from blood."

In the Salisbury Cathedral, two banners of the 42d have recently been hung up as Christian trophies, opposite to the bishop's throne. And the Bishop of Winchester declared to a regiment just returned from China, that the praises of their exploits from the lips of the great Captain of the age, (a bravery less than Don Quixote's at the windmill,) were "worth living and worth dying for!"

In our own battles in this country, candidates for the ministry, as well as church members, have been conspicuous, and have received the approbation of our so-called Christendom.

"Ladd."

OUR RELIGIOUS WANTS.

For the Register.

Mr. Editor,—The accounts which have been published in the Register of the religious meetings held on Sunday evenings by our Unitarian friends in Boston, have been read by many in the country with great delight. Although we are deprived of the pleasure of joining them, our hearts are there, our spirits are with them, and the religious feeling which seems to pervade the hearts of the people gives us promise of a more evangelical piety about to prevail in the community.—God speed the good cause and grant that the same spirit may extend to the country!—For some time past a deadly apathy has prevailed in the religious world.—Our meetings on the Sabbath have been more in accordance with custom than from a sincere desire to worship God. This indifference to holy things has reached clergy and laity of different denominations. O that the Holy Spirit may reach the hearts of our Pastors, that they may preach as Paul preached and as Christ taught. We want more zeal in our preachers, that the people may awake to the necessity of personal holiness, without which no man can see the Lord. We want to feel the need of frequent serious communion with the Father, to habituate ourselves to devout meditation and secret prayer. We want a close examination of our own hearts, to show us our unworthiness and lead us to confess our sins before God. We want to feel the presence of God with us at all times, to realize his omniscience and omnipresence. We want to imitate more closely the example of our blessed Saviour, to study his character, to imbibe his spirit, to learn submission at all times to our Father's will. Then shall we be able to preserve a calm and resigned state of mind amidst the trials and disappointments that meet us in our journey through this world, and be prepared for the joys and felicities of the world to come.

A Subscriber.

For the Register.

INSANITY.

Repeatedly I have observed that in the Reports of the condition of Hospitals for the Lunatic or Insane, which are among the most benevolent and ably conducted institutions in the world, one of the causes of Insanity is stated to be religion. In one Report religion is stated to have been, since the establishment of the institution, the cause or predisposition of two hundred and thirty or more cases of Insanity!

Is it true that true religion is ever, in any case, the cause of Insanity? If so, to many, religion must be undesirable and even an appalling terror. I have been firm in the belief that true religion has been a most effectual safeguard against Insanity. That delusion, false ideas of religion are causes of this dreadful calamity is doubtless true. This subject, I think, deserves the attention of the Medical Faculty and of the friends of religion.

J. R.

For the Register.

THE NINTH UNION CONFERENCE MEETING.

The ninth meeting for public Conference, very fully attended, was opened with prayer by Rev. Mr. Clarke, after which, he observed, it was a remark of Cecil, that the most miserable man was not to be sought amongst gamblers or the most depraved of human beings; but in the Church of Christ—the man who had sat under the sound of the Gospel, and whose heart was not softened, but hardened—he was the most miserable of men.

Those who heard the instructions of the blessed Savior, and rejected them, were far more miserable in the sight of Heaven than those who never heard of him. Hence, our Savior said, "Wo unto thee Bethsaida, for if the mighty works which have been done in you, had been done in Tyre and Sidon they had repented long ago in sackcloth and ashes." And of whom was it said, "It had been good for that man if he had not been born," but of him who had long been associated with Jesus Christ, and received from his hand the last memento of his dying love! We should examine our own hearts, to see what impression the truth made upon us. He could not look upon a christian assembly without deep sorrow, that so many had, under the repeated invitations of mercy, become only more and more hardened, when multitudes of the most abandoned might have been brought to saving repentance, if they had enjoyed only a hundredth part as much instruction.

In those meetings they had enjoyed new opportunities for which they must give account at the Judgment. For what purpose had they come there? The question should come home to each, am I ready to begin the Christian life? If we ask what it is to be a christian, some would say it was in a certain belief, another in feelings, another in profession, but most of us would say, it was in a holy life—in consecration to God.

We, he said, profess to believe especially in a *practical* christianity, but if any christians do not thus believe, and yet *do more than we do*, we fall far behind them. Christians ought to carry the Gospel to the world, to every creature; it was designed for all. The Church, he said, had not sufficiently believed that its principles should reign over the whole life. Too many thought if they did not outwardly break the commandments, it would be well with them. But this was not enough, Christ must reign over the heart and the life. They must feel that they are bound to live for the advancement of his kingdom, that wherever they go they are sent on a mission for the conversion of souls. If this seem above our powers, it is so; God is to do it in us; we are not to take the honor. But if we are willing to do his work, He will give us all needed strength: will give us power, words, energy and wisdom.

We ought to take up the cross daily, and die unto self. There was no object more grand, noble, generous, worth living for, than the advancement of the kingdom of the Messiah. The man who thus lives, will feel that every thing that comes to him, is from God—dark hours no less than bright ones—and that all is his; whether life or death, all must advance his highest good.

We live in a world where we are constantly compelled to look upon death. We *needed* to be constantly reminded of that event; but if we lived a daily christian life, we should feel in view of it as Stephen did, when he saw the heavens opened and the Son of Man standing on the right hand of God. This world was beautiful to him who lived for a right purpose; but it still would be pleasant to go where all tears are wiped away, and we shall know as we are known. Are we ready? This was the great question!

Mr. J. A. Andrew was thankful that the churches were beginning to feel the need of more spirituality. It was, indeed, a dark sign when there was no consciousness of this want. We must have more consecration to God, not of a seventh of time merely, but of all our time, wealth, talents, all should be used for the glory of Him, whose they are. When Christ in Galilee called his disciples, had not Matthew left the Custom House, and Peter his fishing, where had been the Apostles? Then there had been no witnesses of his resurrection, no records of his life and teachings, and no church. The early christians were every-day working men, bearing constant fruit. So should we be, yet it must be inspired, as in their case, by love to the Master, otherwise it was of no avail. If we had not strength to withstand the temptations without and the evils within, we must seek at the mercy seat and it would be granted.

There were in the prison of Boston the past year 5000 criminals, and where were all the churches? If awakened to spiritual life and activity there was power enough in them to annihilate ninety-nine hundredths of all this crime. Where was there love enough to cope with all this wickedness? Christ would not have left the world had he not left power enough in his Gospel and the Church, with the Holy Spirit, to give energy to fulfil that blessed prophecy, that the time should come when he should reign in the hearts of all, when his kingdom should be established over the whole world.

The congregation then spontaneously joined in the hymn,

"Awake my soul! stretch every nerve,
And press with vigor on."

Rev. Mr. Burton urged, with great pungency, the duty of parents in training their children for usefulness, and impressing upon them early a sense of obligation to a religious life, and especially the responsibility of masters in regard to clerks and apprentices, whose parents were away among the hills. If all such were faithful we should not have so many wandering in the paths of vice.

He related a touching anecdote of one eminently useful, as the result of religious teaching in a day-school, and expressed his gratitude that the churches were, in some measure, beginning to awake to a sense of their infinite obligations to the Savior.

The Congregation then sung the appropriate hymn,

All hail the power of Jesus name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all!

Mr. Seaver said, his faith in the success of these meetings had much increased as they progressed. They had established some important points. They had shown that large promiscuous meetings could be sustained with deep interest, without bringing into them sectarian peculiarities. They had also done much, by bringing enlarged views and different sentiments before the mind, to cure us of hobbies—they had proved that all measures of reform were embraced in spiritual interests, thus furnishing a test by which to try hobbies, which generally arose from partial views of the great objects of philanthropy. These meetings had impressed upon many minds the importance of prayer; and it was impossible to pray in the morning, habitually and in sincerity, and go to the counting house and commit fraud, or wrong our fellow man.

[Mr. D. Reed, thought we needed a still deeper sense of future and eternal realities; a stronger, more vital and operative *faith*. The fruits of such a faith would be first shown in its influence on personal character, in watchfulness and prayer, and the consecration of our whole being to God. Our christian energies would not then be confined to self, or to our own limited circle.—They would embrace all whom our influence could reach. We should begin to work in earnest for the regeneration and salvation of the great family of our brethren throughout the world.

If, as we trust, our faith and our purposes of christian philanthropy have increased through the influence of these meetings, it is important to consider, how shall we cherish them, how give them greater efficiency? It must be done by efforts to purify and exalt the prevalent views of the character of God, and of the future life; so that the minds and thoughts of men, instead of turning from Him with doubt, indifference or dread, may be attracted to Him as Father, and as the highest object of confidence and affection, all whose plans of discipline and progress in this and the future life are just, parental and merciful. It must be done by awakening, as far as possible, in the minds of those who lead and influence society, a sense of the supreme importance of spiritual interests, and by securing their cooperation in all wise measures of christian philanthropy. It must be done by endeavors to enlarge the advantages, and elevate still more the character, of our Theological schools, and by calling forth more young men, who, from the highest motives, shall prepare themselves for the Gospel Ministry. It must be done by raising the tone of education generally, and especially of moral and religious education. Let the instructors of our children be religious men and women, who teach the practical religion of the bible. Let our Sunday schools be made to accomplish more and more their high purposes, by bringing them more entirely under the instruction of persons of decidedly religious character.

Above all, let there be a new era *in the* character of a home-education and *discipline*. Whatever we may do to purify other fountains of instruction, we shall still do little for society, in comparison with what may be done by purifying and elevating the teachings and influences of home. What might we not hope for the cause of truth and righteousness in the next generation, if the mothers and fathers now living, were thoroughly Christian! Might we not expect the desired return of the old days of youthful modesty and reverence—reverence for God, the bible, and the Sabbath! May we not hope for a divine blessing on our faithful efforts thus to extend and give permanency to our convictions of the reality and importance of spiritual interests!]

Dr. Gannett, in conclusion, briefly remarked that there had been an unusual diversity in the topics of the evening, but the thought which had most deeply impressed his own mind was, "the world was full of God." He, indeed, was present now; present in our daily walks; present when we laid our head upon the pillow; he would be present at the pillow of death; and present in another world; but he would never be nearer to us than at this moment.

Speaking one to another, as on these occasions, he said, was good and profitable; but intimate communion with the great Source of all good was far more important; and he could wish to see in such meetings somewhat more of the devotional spirit—a fuller realization of the divine presence, and a deeper conviction of our dependence on the Holy Spirit. He then led in prayer; and the singing of the Doxology, and the benediction pronounced by Rev. Mr. Lothrop closed the interesting services.

In listening to the solemn teachings and fer-

vent aspirations of the evening, of which the above is but an imperfect notice, we could not but think, how very appropriate they might have seemed in other large temples of the city: and we could not but feel how becoming it would now be for each, in his appropriate sphere, to enlist, with new energy and faith, for the common salvation, instead of wasting precious time in the enquiry, "What this meaneth, and what will be the issue;" as though it were a thing incredible, that a Being, all-wise and all-benevolent, should, after years of deep slumber, pour out his Spirit on churches abounding with wealth, and capable of bringing the largest revenues to his name. And we could not but whisper, "Pray for the peace of Jerusalem; they shall prosper that love thee; a little one shall become a thousand, and a small one a strong nation."

A. D.

Marlboro' Hotel, Feb. 27.

NEW PUBLICATIONS.

Here a Little and There a Little; or, Scripture Facts. By the author of the Peep of Day, etc New York: Baker and Scribner, 145 Nassau St. and 36 Park Row. 1849. pp 274.—16 mo.

This is a book intended for children and youth. We do not like to make abatement from books on the score of theology; but there is so much of the latter of the Calvinistic sort in the book before us, as to be a serious objection in the minds of Unitarians to its circulation among their children. Among our Orthodox friends it will be a popular book. In regard to literary execution, though children do not mind this so much as the story, yet a higher finish than belongs to the book before us is desirable for the sake of its influence in the culture of the mind.

The Boy of Mount Rhigi. "Do the Duty nearest to you." By the author of Redwood, Poor Rich Man, Home, etc., etc. Boston: Wm. Crosby & H. P. Nichols. 111 Washington St. 1849. pp 252, 16 mo.—

Of this book, of which Crosby and Nichols are now the publishers, there is but one opinion —and that is, that it is one of the happiest efforts of Miss Sedgewick, its author, and one of the most attractive and improving to be put into the hands especially of boys. We are glad to know that its circulation is large and increasing.

☞ The London Quarterly, The Edinburgh, and Blackwood, filled as usual with articles of the highest moral as well as literary interest, can all be found at T. Wiley's Jr.

☞ Littell's Living age, No. 251, is filled with interesting and valuable articles as usual.

RESOLUTIONS ON OCCASION OF DR. PARKMAN'S RESIGNATION OF HIS PASTORAL CHARGE. In the Appendix to Dr. Parkman's sermon noticed on page first of the Register, the following proceedings are published.

At a meeting of the brethren of the church held on Lord's day, Jan. 14th, the following resolution was adopted:—

"*Voted*, That the members of this church would unitedly offer the expression of their unfeigned and undiminished affection and respect to the Rev. Dr. Parkman, who has for so long a time and so satisfactorily administered to us in the pulpit, and at the altar of our common faith, and been to us a truly Christian Pastor. And as, in the providence of God, our said beloved Pastor is about to separate himself from the people of his charge, we do sincerely and devoutly pray, that the Father of mercies would have him and his in his holy keeping, and bless them with his choicest blessings.

At a meeting of the proprietors, held on the afternoon of the same day, the Hon. James Clark being Moderator, the above resolution was presented; and, agreeably to the request of the church, it was voted unanimously, that it be placed on the records.

The senior Deacon, Robert Lash, Esq., then stated, that he had also certain resolutions, which were prepared by the Moderator, and which undoubtedly expressed the sentiments of this society; that he would now read the same, and move their acceptance:—

"*Resolved*, That the dissolution of the connection which has so long subsisted between our Rev. Pastor and this society; the thought that a separation is so soon to take place, and that one to whom we have been so long accustomed to look as our spiritual adviser and guide is about to be withdrawn from us; the reflection on the many scenes of joy and sorrow through which we have passed together, both in our dwellings and in the temple of our God;—the indulgence in these and kindred thoughts naturally arising from the contemplation is calculated to impress us with feelings of regret and sadness.

"*Resolved*, That we feel sensibly impressed with the solemnity of the approaching separation; that we hold in grateful remembrance our beloved Pastor, the Rev. Dr. Parkman; that, in his retirement from the labors of the ministry, which under the divine blessing we have been for so many years permitted to enjoy, he carries with him our most fervent wishes and earnest prayers for his future welfare and happiness; and that his sincere devotion to his calling, and his readiness at all times to co-operate with the society in whatever would tend to promote its spiritual or temporal interests, regardless of personal sacrifices, entitle him to our warmest thanks and lasting gratitude."

It was then voted unanimously, that the same be adopted and recorded; and that the Clerk be requested to send a copy of the foregoing transactions of the society to the Rev. Dr. Parkman.

THE SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION, held their annual meeting on Monday last, when the Society was organized by the choice of the following persons as officers—

Hon. James Savage, *President*

George B. Emerson, Esq., *Treasurer*.

Rev. George E. Ellis, *Secretary*.

Directors.
- Samuel May, Esq.
- Rev. Francis Parkman, D. D.
- Rev. Ezra S. Gannett, D. D.
- Rev. Alexander Young, D. D.
- Hon. Stephen C. Phillips,
- Rev. Cyrus A. Bartol.

The Society has lately come into possession of a valuable estate, bequeathed by the late JOHN D. WILLIAMS, Esq., of this city, the present income of which is sixteen hundred and fifty dollars a year. According to the provisions of the bequest, the income is to be appropriated to the aid of students pursuing their studies for the ministry at Cambridge, in sums not exceeding one hundred and fifty dollars annually to each student. This is one of the most judicious as well as generous bequests ever made for the promotion of theological education in this country, and will keep green the memory of a benevolent man and an humble Christian.

The Society have now under consideration the whole subject of theological education, and are maturing a plan for its advancement, which, it is hoped, will soon be made public.

INTERESTING MEETING AT THE SEAMEN'S BETHEL, NORTH SQUARE. The Journal of Tuesday evening gives an account of a meeting held as above on Sunday evening last, on occasion of the departure of a band of adventurers, consisting of Mr. James L. T. Warren, commander, and some twenty picked men, in the Ship Sweden, for the California Gold Mines. Father Taylor offered prayer and preached from the text, "Trust thou in God." It added to the interest of the occasion that a beautiful banner of white satin was presented, bearing the motto 'Excelsior,' presented through the hands of Rev. Dr. Pierce, who addressed the commander of the expedition as follows:

"Take this Banner, dear friend, with the noble inscription that it bears.

Take it, and may you never tire till you have proudly won a title to its motto.

Unfurl it as you leave your native shore, and bear it over the broad ocean as your passport to a distant land—let it be your guardian and your guide in a strange country, and may it shelter you alike in storm or calm.

Let its motto be to you as a "cloud by day" and "a pillar of fire by night," that shall lead you onward and upward, till you reach the goal of your high purpose. Never, oh never for a moment, loose sight of its emblazoned impress, nor for a moment cease to feel that you will nobly raise the standard of its high command.

If shadows gather, heed them not, for they shall flee away as the clouds of early day. My friend, go onward! Try the pass! and you shall overcome it.—Go onward!! try the steep pathway up—up its rugged course—and you shall at length reach its "Alpine Grandeur." There—there, from that lofty peak, shall you wave triumphantly this noble banner, shouting —Excelsior!—while Heaven and Earth shall echo back—Excelsior!—Excelsior!!

And when again you near the shores of your own "New England," thrice, thrice will be the welcome that shall go out to greet you from the glad hearts of friends, while shouts shall ring up to Heaven, of—long live the champion of Excelsior!"

Mr. Warren made an interesting reply, after which, the Journal says,

"Father Taylor presented to Mr. Warren, in the name of the owners of the ship, a large and finely bound "*Bible*." Upon the cover was this inscription—"SHIP SWEDEN'S MINING CO." In presenting this Bible, Father Taylor remarked, that to defend the banner it was necessary to have a *weapon*, and he would present the "*Word of God*"—it was both a *sword and a shield* — *Four other Bibles*, like the first, were then presented by Father Taylor, in the name of the owners of the Sweden,—one to the Commander, Capt. J. G. Cotting, for the *cabin*; one for the forward cabin, and *two* for the *state* rooms *between decks*. These were received by persons who were passengers in the several departments of the ship.

Mr. Henry Plympton, the principal owner of the ship, made remarks relative to the ship, its officers and crew, and the efforts made to render it a *home* for all on board. We are glad to hear also that the Sweden is "truly a *Temperance* ship: no strong drinks taken as *freight*—the captain and crew temperance men, and guided and guarded by temperance principles—the passengers, a large majority, pledged temperance men, and "Sons of Temperance."

An original hymn by Mr. Warren, a prayer from Mr. Taylor and a benediction from Dr. Pierce closed the services.

REV. DR. OSGOOD AND DR. PEABODY. The copy which we took recently, in relation to these two divines, was from some paper which we cannot now verify. There was an omission in it which may have been undesigned, but which we fear was owing to another cause. The following sentence we have since found in other copies, in the paragraph in which Dr. O. speaks of the character and memory of Dr. P., and it certainly exhibits the heart of Dr. O. in a yet more honorable and Christian light, and the narrowness of the paper which omitted the testimony:—

"Their late beloved pastor," added Dr. O. "he doubted not is rejoicing with those who surround the throne."

WITHDRAWAL FROM THE MECHANIC CHARITABLE ASSOCIATION. Mr. Francis Jackson, after a membership of more than a third of a century, has requested to have his name stricken from the roll of this Association numbering now 700, on the ground that the Revere House, inwhich the funds of the Association, upwards of $50,000, are invested, has been leased for ten years, without any prohibition against the sale of intoxicating drinks—"In that associate capacity," says Mr. J, "we have done that which a large portion of the members would on no consideration consent to do"—are "pandering to the traffic in alcohol, and receiving the wages of that iniquity." A meeting has been called to see whether the Association shall dispose of their property in the Revere House. It was decided by a large majority in the negative.

RELIGIOUS INTELLIGENCE.

AN ARGUMENT FOR HAVING A BISHOP. A correspondent of *Zion's Herald*, whom a Congregationalist layman informed that in his society, there had been *fifty-two* parish meetings to get rid of their minister, thinks it a pity there was not a *Bishop* to settle the matter.

AVERAGE OF MINISTERIAL SERVICE. According to the testimony of the pastor of the Congregational Society in Andover, the average term of ministerial service in the Andover Association is *five years*.

ALLIANCE IN LOWELL. A practical alliance among all the pastors in Lowell, has been formed for a practical purpose. All sects unite in sustaining a Sabbath evening service, the Universalists, Unitarians, and I believe, the Catholics. The purpose seems to be to reach all classes with moral religious truth, and improve the morals of Lowell. Thus far the effort has created a great interest among the people of Lowell; and crowds are drawn together each evening.

BAPTIST CHURCHES IN MASS. The 46th Annual Report states there are in Massachusetts 238 Baptist churches, and 241 ordained ministers; and that the number added by baptism during the year is 943, making a total of members, 29,876. Three churches have been constituted in the commonwealth within the year; six meeting-houses have been dedicated; nine ministers have been ordained, and four have deceased. Twenty-seven churches within the State have received aid during the year.

THE METHODIST EPISCOPAL CHURCH. We learn from the New York Commercial that preliminary measures have been taken by the Commissioners of the Methodist Episcopal Church, South, for the prosecution of a suit against the Methodist Episcopal Church, North, for the recovery of their share of the church property. It is understood that they have engaged Hon. Reverdy Johnson of Baltimore, Wm. P. Meredith of Philadelphia, and Daniel Webster of Boston. Hon. Rufus Choate has been retained, it is said, by the Book Agents of the M. E. Church, as one of their counsel in the prosecution of the claim of the M. E. Church, South, on the property of the church.

LANE SEMINARY LAWSUIT—THE FINAL DECISION. The judges of the Supreme Court of Ohio, at their session in Columbus last week, (Court in Bank,) decided the Chancery suit which was brought against the Trustees of Lane Seminary, by David R. Kemper and others. The decision, as given by Chief Justice Birchard, is, that the plaintiffs *cannot maintain a bill in Chancery for the purpose of inquiring into the manner in which the Trustees discharge their duties, and to control them in the appointment of Professors.*

As we understand the case, the suit against the Professors and the Chancery suit against the Trustees are both definitely settled by this decision. The Seminary will, of course, remain in the hands of the Constitutional General Assembly.

The following though prepared in season, has been unable as yet to find a place in print in the Register:

INSTALLATION AT PARK STREET. Rev. Andrew L. Stone, was installed pastor of the Park Street church in this city, on Thursday, Jan. 25th. The Council assembled at 3 o'clock P. M. Rev. G. W. Blagden was chosen Moderator, and Rev. I. P. Langworthy, Scribe.

The services were as follows:

Invocation and Reading of Scripture by Rev. G. A. Ovitt; Prayer by Rev. J. W. Alvord; Sermon by Rev. E. N. Kirk; Installation Prayer by Rev. G. W. Blagden; Charge by Rev. N. Adams, D. D.; Right Hand of Fellowship by Rev. I. P. Langworthy; Address to the People by Rev. W. M. Rogers; Concluding Prayer by Rev. J. B. Waterbury, D. D.; Benediction by the Pastor.

EDWARDS' CHURCH.—ORDINATION. Rev. Christopher Cushing was ordained and installed over the "Edwards Congregational Church," at the Mount Vernon Church, last evening. The sermon was preached by Rev. Nehemiah Adams, D. D., from 1st, John, 4, 8—"*God is love.*"—Charge to the Pastor, by Rev. Mr. Kirk. Fellowship of the Churches, by Rev. Mr. Blagden. Address to the People by Rev. Dr. Waterbury.

GENERAL INTELLIGENCE.

ACTION ON SLAVERY IN THE MASS. LEGISLATURE. The following resolutions on Slavery had been reported by the Committee of the Judiciary as a substitute for others offered by the Senate.

Resolved, That, in the present posture of the deliberations of Congress upon the subject of slavery in the territories of the Union, Massachusetts will fail to do her duty if she did not again utter her sentiments upon the subject of those deliberations.

Resolved, That Congress has full power to legislate upon the subject of slavery in the territories of the Union; that it has freely exercised such power from the adoption of the Constitution to the present time, and that it is its duty to exercise the power for the perpetual exclusion of the institution from those territories that are free, and for the extinction of the same in territories where it exists.

Resolved, That, when Congress furnishes governments for the territories of California and New Mexico, it will be its duty to establish therein the fundamental principle of the ordinance of 1787 upon the subject of slavery, to the end that the institution may be perpetually excluded therefrom beyond every chance and uncertainty.

Resolved, That neither slavery nor the slave trade ought to exist in the District of Columbia, and that it is the duty of Congress to devise the most just, practicable, and expeditious mode for abolishing the same.

Resolved, That the legislation pointed out in the foregoing Resolves does not violate, but pursues, the compromises between the North and South, that secured the adoption of the Constitution; and that, as our forefathers intended to secure the non-extension of slavery, while they were seeking to establish the Union, so we, their descendants, in seeking to secure the non-extension of slavery, are acting in the very spirit in which that Union was founded.

Resolved, That his Excellency the Governor be requested to transmit copies of these Resolves to our Senators and Representatives in Congress, to be by them laid before the two houses of Congress, as an expression of the sentiments and wishes of the people of Massachusetts.

On Friday Feb. 24, the subject came again into the house. Mr. Bacon of Worcester, concluded the speech which he commenced the day before. Mr. Upham of Salem withdrew the resolutions he had presented.

On Saturday, Mr. Hopkins of Northampton, who had offered a preamble the day previous, spoke in support of it; but the question upon it being taken, it was rejected without count.

Mr. Walker of North Brookfield urged the adoption of a more energetic course of action than that presented in the resolutions reported by the Committee, and offered an amendment, which involved the propriety of placing in the Presidental Chair any man not opposed to the principle of slavery—which amendment was not sustained—yeas 56, nays 162.

Mr. Dalton of Salem offered an amendment containing the principles substantially in Mr. Upham's resolutions, which that gentleman had withdrawn.

The resolves then as reported by the Committee were adopted and passed to a third reading. Yeas 111. Nay 1. They were afterwards, with a slight amendment of a verbal character, passed to be engrossed.

PROVISIONAL GOVERNMENT IN CALIFORNIA. The depredations on life and property lately committed in California, have led to meetings for the adoption of a provisional government. This is doubtless the wisest course to be pursued under the circumstances. A Convention is proposed to be held at the Pueblo de San Jose on March 4, 1849, for draughting a provisional form of government, to be submitted to the people for their acceptance or refusal by ballot.

NEW MEMBER OF BOARD OF EDUCATION. The Rev. Charles K. True, of Charlestown, has been appointed a member of Education, in place of the Rev. Dr. Sears, who was chosen Secretary of the Board. Mr. T. is a Methodist.

OHIO SENATOR. Salmon P. Chase, elected a Senator of the United States, for six years from the 4th of March next, in place of Mr. Allen, is an active free soiler, and his election was effected by a coalition of the whig and free soil parties in the Legislature. Mr. Chase is a native of Hopkington, New Hampshire, a graduate from Dartmouth College, and studied law with William Wirt. He is a nephew of Bishop Chase, and belongs to the Episcopal church. [Post.

C. EDWARDS LESTER. This gentleman, perhaps more known than highly regarded in the literary world, has written a drama, entitled "Kate Woodhull, or the price of Liberty," which was presented for the first time at the Broadway Theatre on Wednesday evening, went off well, and is to be repeated.

AUTHORSHIP OF THE NEW TIMON. Sir E. Lytton Bulwer has at length avowed himself author of the poem of the "New Timon;" also of that of "King Arthur," the concluding parts of which are announced for publication forthwith by Mr. Colburn.

FOREIGN INTELLIGENCE.

FOREIGN NEWS. The Europa, telegraphed with the news on Friday from Halifax to Boston, arrived in New York on Saturday morning.

BRITISH PARLIAMENT.—Parliment met on the 1st inst., and the session was opened with the usual forms by a speech from the Queen in person, of which the following is a copy:—

My Lords and Gentlemen,

The period being arrived at which the business of Parliament is usually resumed, I have called you together for the discharge of your important duties.

It is satisfactory to me to be enabled to state, that both in the North and in the South of Europe, the contending parties have consented to a suspension arms for the purpose of negotiating terms of peace.

The hostilities carried on in the island of Sicily were attended with circumstances so revolting, that the British and French admirals were impelled, by motives of humanity, to interpose and stop the further effusion of blood.

I have availed myself of the interval thus obtained, to propose, in conjunction with France, to the King of Naples, an arrangement calculated to produce a permanent settlement of affairs in Sicily.

The negotiation on these matters is still pending. It has been my anxious endeavor, in offering my good offices to the various contending powers, to prevent the extension of a calamitous war, and to lay the foundations of lasting and honorable peace.

It is my constant desire to maintain with all Foreign States the most friendly relations.

As soon as the interests of the public service will permit, I shall direct the papers connected with these transactions to be laid before you.

A rebellion of a formidable character has broken out in the Punjaub, and the Governor-General of India has been compelled, for the preservation of the peace of the country, to assemble a considerable force, which is now engaged in military operations against the insurgents; but the tranquility of British India has not been affected by these unprovoked disturbances.

I again commend to your attention the restrictions imposed on commerce by the Navigation laws.

If you shall find that these laws are in whole or in part, unnecessary for the maintenance of our maritime power, while they fetter trade and industry, you will no doubt deem it right to repeal or modify their provisions.

Gentlemen of the House of Commons,

I have directed the estimates for the service of the year to be laid before you; they will be framed with the most anxious attention to a wise economy.

The present aspect of affairs he has enabled me to make large reductions on the estimates of last year.

My Lords and Gentlemen.

I observe with satisfaction that this portion of the United Kingdom has remained tranquil amidst the convulsions which have disturbed so many parts of Europe. The insurrection in Ireland has not been renewed, but a spirit of disaffection still exists, and I am compelled, to my great regret, to ask for a continuance, for a limited time, of those powers which, in the last session, you deemed necessary for the preservation of the public tranquility.

I have great satisfaction in stating that commerce is reviving from those shocks which, at the commencement of last session, I had to deplore.

The condition of the manufacturing districts is likewise more encouraging than it has been for a considerable period.

It is also gratifying to me to observe that the state of the revenue is one of progressive improvement.

I have to lament, however, that another failure in the potatoe crop has caused very severe distress in some parts of Ireland.

The operation of the laws for the relief of the poor in Ireland, will properly be a subject of your inquiry, and any measures by which those laws may be beneficially amended, and the condition of the people may be improved, will receive my cordial assent.

It is with pride and thankfulness that I advert to the loyal spirit of my people, and that attachment to our institutions which has animated them during the period of commercial difficulty, deficient production of food, and political revolution.

I look to the protection of Almighty God for favor in our continued progress, and trust that you will assist me in upholding the fabric of the Constitution, founded as it is upon the principles of Freedom and Justice.

In the House of Lords, the Queen's speech having been read, Lord Bruce moved the address. Lord Brougham thought that Lord Bruce had painted the improved condition of the country in colors too favorable, and that he took too rose-colored a view of the public finances.

Lord Stanley moved to insert at the conclusion of that paragraph which says that "the state of the revenue is one of progessive improvement, the following words—

"We regret, however, to be compelled humbly to represent to your Majesty, that neither your Majesty's relations with foreign powers, nor the state of the revenue, nor the condition of the commercial and manufacturing interests, are such as to entitle us to address you in the language of congratulation; and that a large portion of the agricultural and colonial interests of the empire are laboring under a state of progressive depression, calculated to excite serious apprehension and anxiety."

The Lords divided: Content, for the Address as it stood, 52; Noncontent, against it, 50; Ministerial majority, 2.

"In the House of Commons," says the Advertiser, M. Disraeli criticised the speech and the policy of the government with his customary severity. Mr. Grattan followed, and moved an amendment pledging the House to relieve the distresses in Ireland. Lord John Russell replied, and the amendment was lost by a vote of 12 to 200. The House adjourned and on the following day the debate was resumed. After several speeches the question was taken on the address, and it was adopted without a division. Before the question was taken, it was ascertained by a vote on a motion for adjournment, that there were not more than 80 protectionists present in a house of 300 members."

THE NEW BRITISH MINISTER.—The London Sun says of the appointment of the Right Hon. Sir Henry Lytton Bulwer, to represent the British Queen at Washington, in place of Sir R. Parkman, that "he brings to the office of Ambassador something more valuable than courtly urbanity and political finesse. The corps of Foreign Ambassadors assembled at Washington now numbers some new Republicans but among that number we doubt if there be one, Republican though he be, a truer champion of popular rights or a more resolute asserter of national independence, than the newly appointed Ambassador of Monarchical England."

We would add as a part of the news, a letter from *Maria Edgeworth*, published in the Albany Argus and received a short time since by a gentleman in that city.

LETTER FROM MARIA EDGEWORTH. The Albany Argus published the following letter, received a few days since; by a gentleman of that city. The writing is described as very clear and beautiful;

"*Edgeworthtown*, January 21st, 1849.

We are all well and safe in this part of the country; I wish I could say the same of all Ireland, but we live in hope from the good government of Lord Clarendon and the bad success of all the disturbances in France and elsewhere all over the world. As to potatoes, we are not sure what the result will be; some will remain in this country, sufficient for seed; and the wish, I believe, of sensible people—meaning particularly myself—is, that potatoes should not be given up entirely, but that they should never again be made the staple or only food of the people. As the judicious Ricardo long since pointed out to me, it can never be advantageous to a nation to have its national food defective in the essential requisites of storability—nor to have it of the lowest priced production that can support human life, in which case there can be neither reserve nor relief when there is a failure. One great disadvantage peculiar to Ireland, in its sole dependence on the potato crop and culture, is, that it would humor and encourage the lazy habits of the people—I do not mean merely in *lazy bed* potatoes, but in the whole system. The cultivation of other vegetables, and the having recourse to other means of subsistence, will in time raise the character and call forth the energies of the Irish people. So said Berkeley, in his Jurist, long ago.

We are now looking with much curiosity and some with much hope—but I am not of the last number—to what may be the consequence of the discovery and working of the new California gold veins. I wish you would tell me your opinion, and any facts you have collected, though it is hardly time yet to ascertain such facts. It is however time for me to finish this letter and to assure you that I am, very sincerely and affectionately, your grateful friend,

MARIA EDGEWORTH, in my 83d year."

ITALY. The Advertiser of Monday gives the following from its correspondent at Rome.

ROME, Jan. 28, 1846.—The election for deputies for National Assembly, or Costinente, took place on the 22d. It was carried on with great order. The vote in Rome was 23,000, which, (in a population of 150,000) is a larger number than was ever cast in Boston. The voting was, however, on one side—as the other party had no ticket, and did not vote. The Assembly meet on the 5th of February in Rome to consult on the government which they are to adopt. During all the troubles, not one word has been breathed against the *spiritual* authority of the Pope.

It is affirmed on good authority that His Holiness, on dismissing the Sardinian Minister Pareto, who had been admitted to an audience previous to departing for this city, made use of the following expressions:—"You are now going to Rome—have the goodness to make it kuown there that it is neither my intention nor my wish to pronounce a decided excommunication, although I have considered it my duty to publish the admonition which has already appeared."

Contributions are being made in various countries for the Pope; these, however, are not necessary, as the usual civil list of 50,000 dollars a month is still paid by Rome for the maintenance of the Sovereign, the Court, the Cardinals, the Congregations, and the Nuncios. Besides this the funds of the Propaganda, of the Dateria, and the Briefs are at his disposition; and Rome in her present revolution has seized no Church property, nor even contemplated the denial of the Pope's pecuniary rights.

In Florence, on the 22d of January, the Chamber of Deputies met and received with loud acclamations the decree presented by the Ministry to send deputies from Tuscany to the Italian Constituent Assembly in Rome. The following is the basis, or "platform:"—

We Leopold II. &c. &c.

1. Tuscany will send thirty-seven deputies to the National Assembly at Rome.

2. The Deputies will be elected on the basis of direct and universal suffrage.

3. Every citizen who has completed his twenty-first year, and is in the full exercise of his rights, is an elector.

4. Every Italian citizen who has completed his twenty-fifth year is eligible.

[Under a subsequent date it appears that this decree was adopted by the Deputies on the 30th.]

INDIA. The anticipatory accounts of the overland mail from Bombay, of the 31 January, arrived in London on Thursday. The news they bring from the Punjaub is to the 18th December. It is remarkable, but may be told in few words. The army of Shere Singh has retreated fonrteen miles beyond General Thackwell's camp, and there entrenched itself 30,000 strong, in a posttion stronger that that at Ramnuggur. Lord Gough has crossed the Chenaub and joined General Thackwell, and stopped all further engagement with the enemy till Moultan shall have been taken and the besieging force come to his help; which it cannot do before the beginning of February even if it took Moultan on Christmas day, as is thought probable. The siege artillery has all arrived at Moultan, and a general bombardment and attack were to be made on the 25th December.

☞ INDIANA STREET CHURCH. There will be preaching in this Church, next Sunday evening, (March 4.)

Services to commence at seven o'clock.

☞ A contribution will be taken in aid of the church. march3

☞ MEETING ON CAPITAL PUNISHMENT. JOHN A. ANDREWS, will deliver an Address upon Capital Punishment in Massachusetts, next Sunday Evening, (March 4th,) at the Chapel in Freeman Place, opposite the new Athenæum, (Rev. J. F. Clarke's,) commencing at 7 o'clock. march3

☞ SUNDAY EVENING MEETING. The adjourned Sunday evening meeting of the Unitarian Societies, will be held at the Bulfinch Street Church, (Rev. Mr. Gray's) next Sunday evening, (March 4,) at seven o'clock precisely. march3

☞ THE QUARTERLY CHARITY LECTURE, will be preached in the Old South Church, tomorrow evening at 7 o'clock. march3

MARRIAGES.

In this city, 22d ult, by Rev James F. Clarke, Mr John H. Lockey to Miss Elizabeth Lord, both of Leominster.

By Rev Dr Vinton, James J. Dana of Malone, N. Y. to Miss Thesia, daughter of the late Hon. Samuel Dana.

In Charlestown, 20th ult, by Rev Mr Ellis, Mr Edward Harding Jr., to Miss Sarah E. Munroe, both of C.

In Taunton, by Rev Mr Brigham, Mr James D. Presbey to Miss Virginia Williams, daughter of D. Alfred Williams.

In Fitchburg, 9th ult, by Rev Mr Lincoln, Mr James B. Lane to Miss Abby E. Merriam.

DEATHS.

In this city, Feb. 26th, Joshua Crane, Esq., 55.

15th ult, Herman Huidekoper, eldest son of Rev James Freeman Clarke, 8 yrs 4 mos.

19th ult, Joseph M. Leavitt, Esq., 47 yrs 7 mos, of the firm of B. & J. M. Leavitt—Mr Jacob Saunders, 66, for many years a branch pilot of Boston—Lydia, 87, widow of Samuel Etheridge, senior, formerly of the firm of Hastings, Etheridge & Bliss.

At Mount Pleasant Roxbury, 16th ult, of scarlet fever, Ann Battelle, youngest daughter of Mr J. N. Danell, 4 yrs.

In Dorchester, 6th ult, Mr Benjamin Jacobs, 82.

In Cambridge, 27th ult, Elizabeth, daughter of the late Rev Dr Abbott of Beverly.

In Ipswich, Mr William P. Andrews, 87.

In Upper Beverly, 3d ult, Miss Mary Flint, 72—sister of Rev Dr Flint of Salem, who by her decease is left the sole survivor of a family of four sons and four daughters, all of whom attained to different stages of mature life.

In Taunton, Jan. 30th, Mr Jonathan Reed, 73.

In Leominster, 12th inst, Mrs Tabitha, wife of the late Wm. Lincoln, 75.

In Burlington, Vt., James Dean, LL. D., formerly Professor of Mathematics and Natural Philosophy in the Vermont University, 73.

At Rocky Hill, 6th ult, Mr Elnathan Betler, 82; and on the 8th, Mrs Mary, widow of Elnathan Butler, 77. They were both buried the same day and in the same grave.

In Philadelphia, Jan. 25th, Henry Munroe, son of Wm. M. and Mary Muzzey, 5 years. [Keene papers please copy.

WILLIAM E. CASH,

IMPORTER OF

CHINA, GLASS & CROCKERY WARE,

AND DEALER IN

Britannia Ware, Tea Trays, Knives & Forks,

SOLAR, ASTRAL & MANTEL LAMPS,

GIRANDOLES, CANDELEBRAS, &c.,

WHOLESALE & RETAIL,

No. 262

WASHINGTON STREET,

Corner of Avon Place,

BOSTON.

W. E. C., invites his former customers, and all purchasers to examine his new stock of IRON, STONE, CHINA and DINNER WARE.

Particular attention given to furnishing Hotels and Families with Wares imported expressly for the purpose, which cannot fail to give entire satisfaction.

Glass made and cut to order. Lamps of every description repaired at short notice.

WARE LOANED FOR BALLS AND PARTIES.

march3

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CLII., for March, 1849.

CONTENTS.

Art. I. Locke's Dissertation on the Logos.
II. Whipple's Essays and Reviews.
III. Saint Theresa and the Devotees of Spain.
IV. Kentish's Notes on Scripture.
V. Economies.
VI. Macaulay's History.
VII. Religious Poetry of Modern Germany.
VIII. Colman's European Agriculture.
IX. Mary Barton.
X. The Unitarian Meetings.
XI. Notices of Recent Publications.
XII. Intelligence.

Published by CROSBY & NICHOLS,
march3 1is2os 111 Washington st.

CONTENTS OF NO. 251 LIVING AGE.—Price 12½ cents.

1. The French Benedictines—Edinburgh Review.
2. Margaret Smith's Diary—Chronotype and Traveller.
3. The Self-Seer—Chaps. I, II, III.,—Fraser's Magazine.
4. Rabies and Hydrophobia—Boston Daily Advertiser.
5. The "French Neutrals," and Anthony Benezet—National Era.
6. Lamartine—National Era.
7. Austria's Resurrection—London Times.
8. Indelibility of Holy Orders—Edinburgh Review.
9. On Slave Immigration—Judge Heydenfelt of Alabama.
10. Battle of Buena Vista—Genls. Wool and Taylor—Baltimore American.
11. Emerson, Boston Post, New York Tribune—Illustrated.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
march3 1t

HYMNS ON CARDS FOR SABBATH SCHOOLS. Just received, a few sets on Cards, prepared for Sabbath Schools, by a Teacher. Price 75 cents a pack for 54 Cards, or two cents single. For sale by

CROSBY & NICHOLS,
march3 1is2os 111 Washington st.

NEW BOOKS. Raphael, by Lamartine.
Life of Hannibal, by Jacob Abbot.
Oregon and California, 2 vols, plates.
Lancton Parsonage, part 3.
God in Christ, "Three Discourses," by Horace Bushnell. Just received by

CROSBY & NICHOLS,
march3 1is2os. 111 Washington st.

FOR DISTRIBUTION. The Subscribers will furnish the following valuable Unitarian Books, to Clergymen and others for distribution, at the following low rates by the dozen copies.

Life and Works of H. Ware, Jr., D. D., 6 vs, 12mo, Portraits,	$3 87.
Livermore's Commentaries on the Gospels and Acts, 3 vols, 12mo,	1 80
Martineau's Discourses, "Endeavors after the Christian Life,"	67
Burnap's Expository, Lectures on the Trinity, 12mo,	67
Burnap's Doctrines of Unitarianism, 12mo, 2d ed,	67
The Christian in his Closet, by Rev. C. Brooks, 12mo,	31
Brooks's Family Prayers, 12mo,	60
Channing's Complete Works, 6 vols, 12mo,	2 00
Statement of Reasons Respecting the Trinity, by A. Norton,	80
Norton on the Evidences of Christianity, vols 2 and 3,	3 50
Letters Addressed to Relatives and Friends, Mrs. Mary S. B. Dana, 12mo, cloth,	50
DeWette's Human Life, translated by Rev. S. Osgood, 2 vols, 12mo,	1 25
De Wett's Theodore, or the Skeptic Conversion, by Clark, 2 vols, 12mo,	1 25
Memoirs of Oberlin, with Introduction, by H. Ware, Jr., 16mo,	50
Memoirs of Swain, prepared by Rev. J. H. Morison, 16mo,	50
Memoirs of H. A. Ingalls, prepared by Rev. G. W. Burnap, 16mo, 2 steel plates,	50
Palfrey's Academical Lectures, 2 vols, 8vo,	3 00
Greenwood's Discourses 2 vols, 12mo, with Memoir,	1 50
Greenwood's Lives of the Apostles, 2 plates, 16mo,	50
Greenwood's Sermons to Children, 16mo, cloth,	33
Farr's Family Prayers, 2d ed, 16mo, cloth,	33
Noyes's Translations, 2d ed, 6 vols, 12mo,	4 50
Offering of Sympathy, edited by Rev. F. Parkman, 18mo,	42
The Unitarian, edited by Rev. B. Whitman, 8vo,	50
The Silent Pastor, edited by Rev. F. W. Ware, 18mo,	30
Wilson's Scripture Proofs abridged, 12mo,	25
Letters on Contentions, by Rev. Noah Worcester, D. D.,	18
Formation of the Christian Character, by H. Ware, Jr., 18mo,	25
Palfrey's Lowell Lectures, with Memoir of Lowell, 2 vols, 8vo,	2 75
Peabody's, (A. P.,) Lectures on Christian Doctrine, 2d ed,	50

&c. &c. &c. &c.
JAMES MUNROE & CO.,
feb10 134 Washington, opposite School st.

BUSHNELL'S THREE DISCOURSES. Just published—"God in Christ." Three Discourses, delivered at New Haven, Cambridge and Andover, with a preliminary Dissertation on Language—by Horace Bushnell, 1 vol 12mo, pp. 356—price 125.

For sale by

JAMES MUNROE & CO.,
No. 134 Washington, opposite School street.
feb24 1is2os

NEW JUVENILE BOOKS. Aunt Mary's New Stories for Young People, edited by Mrs. Sarah J. Hale, 12mo—price 37 cts.

Whispering's from Life's Shore—a bright Shell for Children—by a Lady, 18mo—price 37 cts.

JAMES MUNROE & CO.,
134 Washington, opposite School st.
feb24 1is2os

SUPERIOR FAMILY LINENS!!!

BENJ. & E. JACOBS & CO., No. 230 Washington st., 2d store south of Summer st., have received per Sunbeam and other late arrivals, their Spring supply of *Shirting Linens*. They are put up to order and expressly for their trade and *truly the old fashioned style of goods*. Purchasers will not be disappointed in getting the *very best article* in the market, and at the lowest prices. Also, beautiful styles for Collars and frontings of Shirts. 5tis feb24

NEW HYMN BOOK.

CHRISTIAN HYMNS;

FOR PUBLIC AND PRIVATE WORSHIP.

NINETEENTH EDITION.

THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

Although this book has been published less than four years, it is now used in *fifty* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has stood the test of comparison with other Collections.

The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.

The following is a list of places where the Christian Hymns is in use.

MAINE.

Belfast; Thomaston; Bath.

NEW HAMPSHIRE.

Dublin; Keene; Peterboro'; Wilton; Concord; Manchester; Fitzwilliam.

VERMONT.

Pomfret; Windsor.

MASSACHUSETTS.

Hollis Street Society; Twelfth Society; New North; Broadway Society, Boston; Lee Street Society, Divinity School, Cambridge; East Cambridge; Hingham; East Medway; Barnst

POETRY.

For the Register.

WORK IS WORSHIP.

"Laborare est Orare."

Work is worship—hums the bee,
Gathering sweets from flower to flower;
Work is worship—carols free
Yonder bird in greenwood bower,
Singing o'er her toil-built nest,
Pinning hope upon her breast.

Work is worship—lose the ox,
Patient toiling with the plough;
Harvest failure never mocks
Springtime culture—fear not thou;
Work is worship—not in vain
Shineth sun, and falleth rain.

Work is worship—time is given,
Shrink not in thy high endeavor;
Work, not words, will gain thee Heaven;
Work is worship—now and ever,
Pray in words whene'er ye may,
Pray in deeds the livelong day.

Northampton, N. Y. M. A. F.

"THE FARMER SAT IN HIS EASY CHAIR."

The following admirable picture is from the poems of Charles G. Eastman. We copy it from the National Era.

The farmer sat in his easy chair,
Smoking his pipe of clay,
And his hale old wife, with busy care,
Was clearing the dinner away;
A sweet little girl, with fine blue eyes,
On her grandfather's knee was catching flies.

The old man laid his hand on her head,
With a tear on his wrinkled face;
He thought how often her mother, dead,
Had sat in the self-same place;
As the tear stole down from his half-shut eye,
"Don't smoke," said the child, "how it makes you cry."

The house-dog lay stretched out on the floor,
Where the shade after noon used to steal;
The busy old wife, by the open door,
Was turning the spinning wheel;
And the old brass clock on the mantle-tree
Had plodded along to almost three.

Still the farmer sat in his easy chair,
While close to his heaving breast
The moistened brow and the cheek so fair
Of his sweet grand-child were pressed;
His head, bent down, on her soft hair lay,
Fast asleep were they both, that summer day.

MISCELLANEOUS.

Deacon Goodman,

—OR—

I SHALL SING IN MEETING.

Some account of an excellent, charitable, Christian man, but "rather set in his way."

[From the Ploughman.]

Deacon Goodman was extensively known, not merely in his own Parish, but through several miles of the surrounding country, for his amiable disposition, active benevolence and unquestioned piety. So thoroughly was the Deacon's character established, that when the people of the neighboring towns saw him passing, they would say, "that man is rightly named, for if there ever *was a good man*, he is one." And from this there was no dissenting voice. Nay; I am wrong in saying that; for there are some who never hear anybody praised without an interposing and qualifying "but." "He may be well enough on the whole," they will say, "but, &c., &c.," and then they will go on and make him out "anything but a clever fellow."

The Deacon although highly orthodox, was very liberal. There was a small Universalist Society in the town; and it really seem'd as if he had taken the Universalists under his especial *wing*; For though always ready to *argue* with them, (he was tough in argument,) he would never hear them abused. "What!" he would say, "have we not sins enough of our own to answer for! So far as *man* is concerned, they have as good a right to their *error*, as we to our *truth*. We must all render the great account; not of *others*, but each one for *himself*."

The Episcopalians had also been prowling about within the Deacon's domain; and had even formed a little church, which met for public worship in a school house. And although the society consisted of but nine or ten families, they were warmly discussing the question, whether the new church, (to be built next year,) should be Grecian or Gothic. The Parish clerk thought it ought to be modelled after St. Paul's in London. "They had better model it after St. Peter's at Rome," said the rich old church member hereafter to be mentioned. The organ was already spoken for. "It is none of my business," said Deacon Goodman, "but wont all this expense come rather hard on your small society!" "We depend on the church at large," said the Clerk, "and we expect the society will grow." "Oh; that's it," said the Deacon: "you go on the martin swallow principle; put up the box, and the birds will come."

But although Deacon Goodman could not see the wisdom of the clerk's reasoning; he had no vulgar prejudice against the Episcopal Church. So far from that; on Christmas and Good Friday, and even on Sunday, when his own worthy minister was absent or indisposed, he was always a devout attendant on the Episcopal worship. "I can't always find the place in their prayer book," said he, "but when I *do* find it, it's always a *pesky* good place; and what if their prayers *are* printed; Is not the Lord's Prayer printed! If their minister or ours ever makes a better prayer than that, I hope I shall hear it, printed or not."

As for the Episcopal preaching, the Deacon never found much fault with *any* preaching, provided it were orthodox. On one occasion, however, as he came out from church, he said to the parish clerk, "I wish that young man would not talk so much about "THE Church," as if there was no other church in the world but his own. What on earth *are we*, if we are not a church!" "Why, you are seciaries, to be sure," said the Clerk. "Oh, fiddle—*fudge*," said the Deacon; emphasizing strongly on the last syllable, but he was not angry.

Now, all this liberality, did not pass unnoticed, nor unblamed. There was a certain rich old church member, whose orthodoxy left even Deacon Goodman's in the shade: and who had never been known to speak well of anybody without the deteriorating "but." This man had long kept his eye on the Deacon. He was "dreadful sorry to think so; but Deacon Goodman is half an Universalist;" and that was not the worst of it, "He has a squinting towards Popery, or he would not go to hear that ill mumbled mass, they call the prayer book." All these serious accusations were promptly reported to Deacon Goodman; and the informer really thought he would be angry at them. Blessings on those kind informers who are to be found in every town and village in our country. How they love to make ill-blood between neighbors. But the informer was disappointed; the Deacon was *not* angry. So monstrously absurd did the supposition appear, that he could turn Universalist, or Papist, or even Episcopalian, that he only said "get out with your nonsense," and thought no more about it.

But while dwelling on the Deacon's merits, let me not forget my story; and I now come to the most disagreeable part of it. The qualifying "but" must be interposed even in the case of Deacon Goodman. He had a fault; He *would sing in meeting*. "Call you that a fault?" saith the reader: Well, then, kind reader, call it a misfortune. "But why a misfortune?"

I will tell thee. Nature has so formed us, that some have the "musical ear" and others not. Now this 'musical ear' has nothing to do with real character, moral or intellectual; but yet the persons who have *not* the 'musical ear' ought never to *sing in meeting*. If they do, they will be sure to annoy others, and make themselves ridiculous. Deacon Goodman had *not* the 'musical ear.' Whether it were the 'Messiah,' or the 'Creation,' or Jim Crow, or Zip Coon, it was all the same to him; so far as music was concerned, it was just so much *singing*. Whether the artist were Sivori, or Ole Bull, or poor old John Casco, it was just so much *fiddling*. He had *not* the 'musical ear' and still less, if possible the musical voice—but yet he would *sing in meeting*: And the gentle and respectful remonstrances of the choir leader, were met with the unvaried reply, 'Singing is praying; you may as well ask me not to pray: I *shall sing in meeting*.' It is now proper for the Biographer to hint at another trait in the good Deacon's character. He was rather 'set in his way;' or in other words he was dreadfully obstinate in what he thought a good cause: And he was generally correct in appreciating the merits of the cause.

We all know that musical people are apt to be sensitive, and sometimes a little capricious; and who has ever known a theatrical Orchestra or even a village choir, that had not a regular "blow up" at least once a year! Beyond all doubt, Deacon Goodman's singing was a very serious grievance to the choir, and no small annoyance to the congregation: Yet in consideration of his great merits he was *indulged*; and his regular Sunday performances, often drew forth the remark, that if music murder were a sin, Deacon Goodman would have much to answer for. But there is a point beyond which forbearance is no longer a virtue. Great pains had been taken by the choir, in getting up a new Anthem, (selected from Mozart,) for Thanksgiving day, and the very gem of the piece was a solo, which had been assigned to the sweetest voice, and the prettiest little girl in the village. All who attended the rehearsals were perfectly delighted with the solo as sung by "little Mary." It was very difficult. It was marked from beginning to end, "Andantino," "Dolce," "Affetuoso," "Crescendo," "Piano," "Pianissimo," with changing keys, and flats and sharps, springing out from unexpected places; but she had conquered it all. Three or four accomplished singers, who had come from Boston to pass Thanksgiving in the country, and who had attended the last rehearsal, were in raptures with little Mary's singing. They had heard Tedesco, and Biscaccianti, and Madam Bishop; and yet, said they, "for a country girl, she is a prodigy."

In due time, Thanksgiving day arrived;—and while the second bell was ringing, news came to the village, that a very serious accident had happened to the Universalist minister. His horse had thrown him, and either his leg or his neck was broken; the boy who brought the news had forgotten which. "I hope it is his neck," said the rich and charitable old church member. When Deacon Goodman heard that remark, he held up his hands and exclaimed, "I never!"

Now the Deacon dearly loved good preaching, and the meeting house was to him a "house of feasting." But his religion was of a very practical kind, and although he thought but precious little of his good works, he took care to do a good many of them, and was far from believing with Amsdorf, that "good works are an impediment to salvation." So, said he to Mrs. Goodman, "do you go to the house of feasting, and *get* all the good you can, and I will go to the house of mourning, and *do* all I can." And away he went to see, and if possible, to relieve the Universalist minister.

In the meantime the congregation assembled, and the worship proceeded in the usual way. At length came the Anthem. It even went beyond expectation. A long "rest" immediately preceded the solo. It was no *rest* for poor little Mary. It was the most anxious minute she had ever passed. She arose, blushing and trembling. Her agitation gave a tremor to her voice, which added to the pathos of the music. It was beautiful.

Now Deacon Goodman always made it a rule when any accident detained him until after worship had commenced, to come in very softly.—How different from the fashionable flourish! All were intent on the solo. None heard, and but few saw Deacon Goodman enter his pew and take up the sheet on which the words of the anthem were printed. Unlike that of many singers, the articulation of little Mary was perfect. The Deacon soon found the place; and to the astonishment of the congregation, the indignation of the choir, and the perfect horror of little Mary, he "struck in," and accompanied her through the whole *solo*. Accompanied! "Oft in the stilly night," accompanied by *Captain Bragg's battery*, would give some notion of it. Poor little Mary was sick a fortnight.

"Why don't you cut that old fellow's tongue out?" said one of the Boston singers.

"What good would that do!" said the choir leader, "he would howl through his nose."

They were all very cross. As for the Deacon, he looked around as innocent as a lamb, and thought he had sung as well as any of them.

Immediately after meeting, the choir leader called on the minister. "Sir," said he, "this must stop. If Deacon Goodman sings again, I do not"

"Oh, I know it," said the minister, "I have long felt the difficulty; but what can we do! Deacon Goodman is a most excellent man, and his only faults are that he is *rather set in his way*, and *will sing in meeting*."

"But Deacon Goodman is a reasonable man," said the choir leader.

"*On most occasions*," replied the minister.

"Do go and see him, sir, for my mind is made up; if he *sings in meeting*, I do not."

"Deacon Goodman," said the minister, "I have come on a delicate errand; I have come to present the respectful request of the choir that you will not again *sing in meeting*."

The Deacon was thunderstruck. But he soon recovered. "Singing is praying," said he. "They may just as well ask me not to pray. I *shall sing in meeting*." And on the next Sunday, sure enough he did; louder, and if possible, more inharmonious than ever. The men singers looked daggers at him; the girls hid their smiles behind their music books. Little Mary was not there.

"This *shall* stop," said the choir leader. "I will go and see him myself."

"Deacon Goodman, we all most highly respect you, as you must well know. But you *have not* the musical ear, nor the musical voice, and it is the earnest wish of the choir, and many of the congregation, that you do not *sing in meeting*."

The Deacon was again thunderstruck; but soon recovered. "Singing is praying," said he, "and they might as well tell me not to pray. I shall *sing in meeting*."

The good Deacon was dreadfully "set in his way," and so it went on again week after week, in the same old way.

But an incident occurred, which contributed much to bring this singular case to a crisis.—About two miles from the Deacon's comfortable dwelling, there was a wretched hovel, which imperfectly sheltered the wretched wife and children of a more wretched drunkard.

On one of the most inclement evenings of a New England January, the Deacon and his family were cheerfully and thankfully enjoying a glorious hickory fire: Mrs. Goodman was sewing for the family, and the daughters for the Missionary Society. His son was reading the Massachusetts Ploughman, and the good man himself was just finishing off a sermon by a distinguished divine of his own denomination. The object of the sermon was to warn the people against the sin of keeping Christmas; and it contained some rather "close preaching" at the expense of poor old Santa Claus. As the Deacon laid down the pamphlet, "od rabbit such divinity," said he. "If he can't find any thing but Santa Claus to preach about, he had better hold his tongue."

Wishing to do full justice to all who appear, directly or incidentally in this Biography, I will remark, that three little children who had sinfully resolved to hang out the stocking for Santa Claus, on Christmas eve, were induced to change their determination by the reasoning of this memorable sermon.

Well, just as the Deacon had made the remark which has been recorded, bang went the front door, and in came his good neighbor and own beloved and respected minister.

"Why! I never!" said Deacon Goodman, "what *has* brought you along in such a night as this!"

Now this minister had his peculiarities as well as the Deacon. Among others he was very close-mouthed about his own good deeds. He merely answered, "I have been about my duty, I hope." The fact was, he had been to visit, and to talk and pray with a poor dying negro.

"Seems to me you are rather crusty," said the Deacon, "but I suppose you are half frozen, and so sit down and thaw yourself out."

"I thank you," said the minister, "but I merely called to tell you that I have just left a scene of misery; and I want you to go there as early as you can in the morning. On my way here and home, I passed that wretched hovel which we all know so well. I felt it my duty to stop and learn the cause of the terrible uproar within. I found the wretch beating his wife; and her screams, and his horrid oaths, made my blood run cold. I knocked the rascal down; ("served him right," said the Deacon,) and think he will lay quiet until morning; but do go as early as you can."

"Od rabbit the varmint," said Deacon Goodman, "and od rabbit the eternal blasted rum shop." That was the nearest to swearing that the Deacon was ever known to come. "Put old Mag in the wagon," continued he, addressing his son.

"Deacon, don't go to-night," said Mrs. Goodman.—"Let *me* go," said his son.

"Mind your own business," said the Deacon to all of them, "I shall go to night."

When it came to that, they knew there was no more to be said. He was dreadful "set in his way." He took a bag and basket, and went down cellar. He filled the bag with potatoes. He took a piece of pork from one barrel, and a piece of beef from another, and put them in the basket. He went to the closet, and took a brown loaf and a white one. He went to the wood pile, and took an armful of wood, and told his son to take another. All was put in the wagon; he not forgetting six candles, and a paper of matches. Deacon Goodman needed no *secondary* motive to Christian duty; yet historical truth demands the concession, that the wife of the poor drunkard was his first love. She jilted him; or, as we yankees say, "gave him the mitten," in favor of the abject wretch who was now her brutal tyrant. And this was the way he "fed fat the ancient grudge" he owed her! The truth is, Deacon Goodman knew nothing about *grudges*, ancient or modern. The old Adam would occasionally flare up, but he always got him under *before sun down*.

All was ready, and in five minutes the Deacon was "exposed to the pelting of the pitiless storm." But what did *he* care for the storm? "I am going on God's errand," said he to himself. "I am going to visit the worse than widow and fatherless." The next thing he said was "Oh, get out." That he meant for the promptings of his own proud heart.

Misery, misery, indeed he did find in that most miserable dwelling. The poor wretch himself, was dead drunk on the floor. The poor pale woman was sobbing her heart out. The children were clamorous; and but few were the words of their clamor. "I am cold,"—I am hungry"—and that was all. The Deacon brought in the wood; made up a fire; lighted a candle; and emptied the bag and basket. The poor pale woman wept and sobbed her thanks. "Oh, you varmint," said the Deacon, as he looked at the husband and father; and broke off a piece of bread for each of the children. The general commotion aroused the poor wretch from his drunken stupor. He look'd up and recognized the Deacon.

"Halloo, old music," said he, "are you here! give us a stave old nightingale. Sing as you do in meeting Sing and scare the rats away." "Why, what on earth does the critter mean?" said the Deacon. The poor, pale, grateful woman smiled through her tears. She could not help it. She had been a singer in her better days; she had also heard the Deacon sing. I do not record these incidents merely because they are honorable to Deacon Goodman, but because they are particularly connected with my story. In this errand of mercy the good Deacon caught a very serious cold; it affected his throat, and his nose, and even his lungs; and gave to his voice and tone not unlike to that of the lowest note of a crack'd bass viol alternating with the shrick of a clarionet powerfully but unskilfully blown. On Saturday evening, he soak'd his feet in hot water; drank copiously of hot balm tea; went to bed and said he felt comfortable.—"Now Deacon," said Mrs. Goodman, "you are dreadful hoarse;—you *won't* sing tomorrow, will you?" "Singing is praying—and—"—and he dropp'd asleep. And sure enough he *did* "sing tomorrow," and it surpassed all that had gone before. "This is the last of it," said the choir leader, "I have done." In the afternoon, the choir was vacant, some of the singers absent, and others scattered about in pews. The Minister read three verses of a psalm; and then observed, "the choir being absent, singing must necessarily be omitted." But Deacon Goodman saw no such necessity. He arose, and sung the three verses himself! He stopped six times to sneeze; and blew his nose between the verses, by way of symphony! The next day he was sick abed: A parish meeting was hastily called, and a resolution unanimously passed, that "Whereas the solemnity and decorum of public worship depend much on the character of the music: resolved that hereafter, no person shall *sing in meeting*, in this parish, without the approbation of the choir." Rather a stringent measure; but what could they do! The Minister called on Deacon Goodman, and handed him the resolution. He read it over three times: He then calmly folded up the paper, and handed it back to the Minister. "This is a free country yet, I hope. "*I shall sing in meeting*." He said those very words! He was dreadfully "set in his way."

"Then Deacon," said the Minister, "I have a most painful duty to perform. I am instructed to tell you, that your connection with the society must cease." The Deacon here started from his seat. Had the full moon split into four pieces, and danced a quadrille in the heavens; Orion singing; and the Nothern Bear growling bass, he could not have been more astounded. He was silent. Emotion after emotion rolled over his heaving spirit. "At length tears came to his relief," as they say in Novels. He spoke, inarticulately. "I know I am a poor unworthy creature, but I hope they will take me in somewhere." The Minister wept himself. How could he help it! The Deacon's cold was nearly cured; and about an hour after the interview, he was seen mounted on old Mag, heading due north. Four miles in that direction, lived the worthy Minister of another parish. The Deacon found him in his study, where also was his daughter copying music. She was a proficient in the art, and played the organ in her father's church. She had heard of the Deacon's musical troubles, and had also heard him sing. "Sir," said he to the Minister, "there has been a little difficulty in our parish, which makes me feel it my duty to withdraw; and I have come to ask the privilege of uniting with yours." (At that moment the young lady vanished from the room.) "I much regret the difficulty in your parish," said the Minister, "and hope it will be amicably settled: But if you finally conclude to withdraw, we shall be most happy to receive you; and when it shall please the Lord to take good old Deacon Grimes to himself (and a very few days must now give him his dismission) we shall expect you to sit in his seat." After an hour's pleasant conversation, the Deacon arose to take his departure. At that moment, a boy came in and handed a billet to the Minister. He glanced at the billet, and "Deacon, sit down one moment," said he. He read the billet; and after some hesitation said, "I have received a singular communication from our choir leader, he has somehow or other heard of your intention to join our society; and has heard it with pleasure: but, he adds that it is the earnest, and unanimous wish of the choir, that you will not *sing in meeting*." The Deacon was again electrified, but had got used to the shock; "Singing is praying: and I join no church where I cannot *sing in meeting*,"—good day, Sir." He was *very* "set in his way."

Five miles *West* of his own dwelling, lived the good Pastor of another flock. The Deacon found him shelling corn in his crib. This Minister, although eminently pious, thought it no harm to be a little waggish in a good cause, and for a worthy object. He also had heard of the Deacon's musical troubles, and shrewdly suspected the object of his visit. "Deacon Goodman, I am glad to see you," said he, "this is not exactly ministerial labor, is it?" "I am of a different opinion," said the Deacon, "any honest and useful labor is ministerial labor; I hate all Dandies—the Lord forgive me, I mean I dont like them; and I like a dandy Minister least of any." "You and I are agreed there," said the Minister, "come, walk into the house and see my wife; she says she is in love with you for your honesty and your oddities." "I never!" said the Deacon, "but I thank you, I am in something of a hurry; and have a little business which we can just as well settle here.

There has been a little difficulty in our Parish, which makes me feel it my duty to withdraw and I have come to ask the privilege of joining yours.' At this the Reverend gentleman looked as if he was very much surprised. "Is it possible," said he, "well Deacon, though an ill wind for them, it is a good one for us; for it has blown you hither. We shall be most happy to receive you especially as our choir leader has followed the multitude and gone West.—We have been looking about for a competent man to take his place. Our singers are all young and diffident, and each one is loth to take the lead. We hear that you sing the most difficult music and———"

"Why, mercy upon you," said the Deacon, "I don't know one note from another. I know that singing is praying; and I sing in meeting as I pray in meeting."

"Excuse me, my friend," replied the Minister, "it is your modesty that now speaks; you *do* understand music; you must understand music; or you could never sing Mozart with proper expression; and did not you sing that most beautiful solo, which is worthy of an Angel's ear and voice!" Now this was all Greek to the Deacon, and like a sensible man as he was, he always said nothing when he had nothing to say, "you say truly," continued the Minister, "that singing is praying." But to those who know nothing of music, it is praying in an unknown tongue, and I am sure you are not Papist enough to approve of *that*; music is a language, and like other languages must be learned before it can be spoken. When the deaf and dumb attempt to speak our common language they make strange noises, and still worse noises do we make when without the musical ear or the musical voice, we attempt to sing. Thus sensibly did that good Minister speak, the Deacon was a good deal "struck up," though *set in his way*, he was not a fool; and only needed to be touched in the right place. "It never appeared in that light before," said the Deacon thoughtfully.

"And yet, my friend, it is the *true* light," said the Minister: "And now, let me give you a word of advice: Go home, and take your old seat on Sunday; and never again attempt to *sing in meeting*.—For if your heart is right, your ear is untuned, and your voice thoughtless kind, is anything but musical.—The Deacon "said nothing but thought the more." He mounted old Mag: The Angel of reflection came down, and sat upon her mane, and looked him full in the face. Reader, does that seem incongruous? Is the old mare's mane an improper seat for an Angel? I am afraid you are proud. Who once rode on an Ass!

The Deacon passed a point in the road, where on one side was a sturdy oak that had been blown over by a recent whirlwind, and on the other, a flourishing willow, gracefully bending before the passing breeze. "Od rabbit it," said the Deacon to himself; it was the first word he had spoken, "to think that I should be such an obstinate old fool."

He approached his own village: The reason for his errand abroad had been strongly suspected and they were all on the look out for his return. There stood the choir leader. "Welcome home, Deacon," said he, "hope we have not lost you yet. "Get out" said the Deacon, with a good natured but rather sheepish look, and on he went. There stood the minister.—"Welcome home Deacon, I hope we have not lost you yet," Get———;" he was just going to say get out, but habitual reverence for the minister cut him short. He looked at the Minister, and the minister look'd at him, and both burst into a fit of laughter. The choir leader came up and took the Deacon's hand and joined in the merriment. "Od rabbit you all," said he; and on he went. At the front door and windows of his own house, were his wife and daughters, and two or three of the singing girls, "all of a titter" They had seen and heard his interview with the Minister and knew that all was well. "Od rabbit the whole bunch of you," said he, and went to put old Mag in the stable.

To end this long story the "Universal Minister" was not so much hurt as had been feared. He soon recovered, and in his first sermon he called Deacon Goodman right out, by name, and said, "if Calvinism makes *such* Christians, the more we have of it the better."

Deacon Goodman took his old seat on Sunday, but since that day's adventure, has never *sung in meeting*. Once, and but once, did he attempt to raise a psalm on his own private account.—He was in his barn putting some hay in the cow's manger. Now, the neighbors were always ready to do a good turn for Deacon Goodman; and before he had finished the first verse, two of them rushed in and asked him if his *cow was choked!!* He never sung again. S.

PROFESSOR FELTON. It was extensively reported in the papers that Professor Felton had been bitten by a mad dog in the streets of Boston. The circumstance drew from him the following capital note to the Transcript:

"As I am unwilling that the slight incident which happened to me should add to the general excitement against the suffering race of dogs, I feel bound to explain the circumstances to which your paragraph alludes.

Some weeks ago a dog *did* snap at my hand, as he passed me in the street, gave it a grasp more pressing than agreeable, and went on his way. The act was wholly unprovoked, and from the singularity of the animal's conduct, I should have felt some apprehension, had he broken the skin of my hand. Having carefully examined the spot and satisfied myself that he had not drawn blood, I did not experience the smallest anxiety. The poor beast has doubtless fallen a victim to "public sentiment" ere this:

"The man recovered from the bite,
The Dog it was that died'."

Very sincerely, but not rabidly yours,
Thursday morning, Feb. 15. C. C. FELTON."

COMPLIMENTARY TO MR. CHAMPNEY. The following resolutions were passed unanimously at a meeting of the Boston Artists' Association. It is a compliment well deserved, and will find a response from every one who has witnessed the artist's faithful delineations of the beauties of the Rhine:

Resolved, That in the opinion of this meeting, Mr. Champney's endeavor to render the beautiful and romantic scenery of the Rhine, has been attended with eminent success.

Resolved, That the artistic merit of this picture, and its faithful delineation of the features of this far famed River, is worthy of high praise, and richly deserves the patronage of those who wish to be awakened to a source of interest and delight, at once improving and elevating.

Resolved, That we most of all admire the refined and beautiful *sentiment* of this picture, which brings around the mind of the beholder, the dim shadows and thick coming fancies of the wild and romantic past, and induces that impression of joyfulness and delight which is so characteristic an effect of the sight of the varied and luxuriant scenery of this most interesting and charming River.

"Fair scenes for Childhood's opening bloom,
For sportive youth to stray in;
For Manhood to enjoy his strength;
And age to wear away in."

Voted, That the resolutions be published,
J. H. HAYWARD, Chairman.

THE RING OF SATURN, from the 22d of April last, until Jan. 16th, with the exception of a few days in the beginning of September, has been entirely invisible to any observer but those possessed of the most powerful telescopes; the thin edge of the ring, whose thickness is not supposed to exceed 100 miles, being turned towards the earth.—Probably for several months, the only telescopes in the world that would show the Ring, were, in Europe, those at Pulkova, Russia, Starfield, near Liverpool; and Lord Rosse's and Mr. Cooper's in Ireland; and in this country, that at Cambridge.—Last Friday the Ring again became visible through ordinary instruments, and will continue so for 15 years. [Trav.

NEED OF THOROUGH PREPARATION. Of the 48 students who were entered at the West Point Academy last July, 20 of them failed to pass the January examination, and have got their dismissal.

PROFITS OF INVENTION. According to the New York Express, the fact came out in the Kentucky suit between Morse and O'Reilly that Morse & Co. have already received $400,000 in stock on twenty lines of telegraph now in operation, to say nothing of the Atlantic, Lake, and Mississippi lines. The lines here enumerated divide from 6 to 10 per cent.

WAYLAND'S UNIVERSITY SERMONS.—Sermons delivered in the Chapel of Brown University, by FRANCIS WAYLAND. Price $1 00.

CONTENTS.

Theoretical Atheism; Practical Atheism; The Moral Character of Man; Love to God; The Fall of Man; Justification by Works impossible; Preparation for the advent of the Messiah; the work of the Messiah; Justification by Faith; A day in the life of Jesus of Nazareth; The fall of Peter; The Church of Christ; The Unity of the Church; The duty of obedience to the Civil Magistrates; The recent Revolutions in Europe.

"Few sermons contain so much carefully arranged thought as these by Dr. Wayland. The thorough logician is apparent throughout the volume, and there is a classic purity in the diction, unsurpassed by any writer and equalled by very few. Knowing the author's rigid adherence to fixed principles as the only safe guide to right conclusions, the intelligent Christian will turn with deep interest to the two last Sermons." [N. Y. Com. Adv.

"They are the careful production of a matured and powerful intellect, and were addressed to a thinking and well-informed audience, and are especially adapted for the educated and thoughtful man." [Christian Alliance.

PROVERBS FOR THE PEOPLE; Or, Illustrations of Practical Godliness drawn from the Book of Wisdom By E. L. Magoon, author of "The Orators of the American Revolution."

CONTENTS. Chap. I. Introductory; or, the Wise Preacher. II. Captiousness; or, the Censorious Man. III. Kindness; or, the Hero who best Conquers.—IV. Sobriety; or, the Glory of Young Men. V.—Frugality; or, the Beauty of Old Age. VI. Temptation; or, the Simpleton Snared. VII. Integrity; or, the Tradesman Prospered. VIII. Extravagance; or, the Spendthrift Disgraced. IX. Vanity; or, the Decorated Fool. X. Pride; or, the Scorner Scorned. XI. Idleness; or, the Slothful Self-Murdered. XII. Industry; or, the Diligent made Rich. XIII. Perseverance; or, the Invincible Champion. XIV.—Perseverance, continued. XV. Sincerity; or, the Irresistible Persuader. XVI. Falsehood; or, the Dissembler Accused. XVII. Deceit; or, the Knave Unmasked. XVIII. Flattery; or, the Lurking Foe.

"We commend the book as a most acceptable companion to the sober and thoughtful reader." [Boston Courier.

"The author has, in the most novel and strikingly-popular manner, discussed the principles of Christian morality. The book cannot fail to arrest and fix the reader's attention." [Christian World.

"He has shown, in this volume, much ability in transmitting the ore and bullion of other climes and ages into the valuable results of his own labors. There is a freshness about the work which is very agreeable." [Christian Alliance.

GOULD, KENDALL & LINCOLN,
feb17 Publishers, 59 Washington st., Boston.

THE ARTIST'S MARRIED LIFE: being that of Albert Durer. For devout Disciples of the Arts, Prudent Maidens, as well as for the Profit and Instruction of all Christendom, given to the light.—Translated from the German of Leopold Schefer, by Mrs. J. R. Stodart. 1 vol, 12mo.

"It is the worthy aim of the novelist to show that even the trials of genius are part of its education—that its very wounds are furrows for its harvest. . . . The merits of this story consist in its fine purpose, and its thoughtful, and for the most part just, exposition of man's inner life." [Athenæum.

"The work reminds us of the happiest efforts of Tieck. . . . . The design is to show how, in spite of every obstacle, genius will manifest itself to the world, and give shape and substance to its beautiful dreams and fancies . . . . It is a very pure and delightful composition, is tastefully produced and retains in the translation all the peculiarities (without which the book would lose half its merit) of German thought and idiom." [Britannia.

"Simply then we assure our readers that we have been much pleased with this work. The narrative portion is well conceived, and completely illustrates the author's moral; while it is interspersed with many passages which are full of beauty and pathos." [Inquirer.

Re-printed from the London Edition and published by
JAMES MUNROE & CO.,
feb24 1is2os 134 Washington st.

INTERESTING BIOGRAPHIES. The Life of William Allen, with selections from his correspondence, 2 vols 8vo.

Life of Maria Fox, consisting chiefly of selections from her Journal and Correspondence.

A Popular Life of George Fox, the first of the Quakers, by Josiah Marsh, 1 vol.

Memoirs of Elizabeth Fry, with selections from her Journals, 2 vols.

Life of Sir Thomas Powell Buxton, by his son, 1 v.

The third edition of the Memoirs of Dr. Channing, 3 vols.

Recently received by
CROSBY & NICHOLS,
feb24 1is2os 111 Washington st.

BOY OF MOUNT RHIGI. CROSBY & NICHOLS, publish this day, a new edition of the above, which is acknowledged to be unsurpassed by any other of Mrs. Sedgewick's Works—price 50 cents.
feb24 1is2os 111 Washington st.

AT REDUCED PRICES. VALUABLE SUNDAY SCHOOL MANUALS.

The Subscribers offer the following well known and Valuable Manuals for Sabbath Schools, at the following reduced rates—namely per dozen.

Fox's Ministry of Christ and Questions, $4 50, formerly $6 00.

Do do, on the Book of Acts, $2 00, formerly $2 50.

Huntington's Lessons in the Parables, $3 00, formerly $3 50.

They have just published new editions of Carter's Questions on the Gospels, Peabody's Scripture Catechism, First Book for Sunday Schools, Phillip's Service Book.

Also, lately published, Mile's Gospel Narratives.

Copies furnished for examination.
CROSBY & NICHOLS,
feb17 1is2os 111 Washington st.

VOL. 3, NO. 9. DAGUERREOTYPE for FEB. 24th, 1849.
This day published.

CONTENTS.

1. Christmas Carols.
2. Hanoveran Sketches.
3. Life and Works of Leoparde.
4. Sir R. Macguinnis and the Sheriff.
5. Memoirs of Citizen Caussidiere.
6. Forty Days in the Desert.
7. Louis XIV., and Moliere.
8. From the Poet to the Piece.
9. Short Reviews and Notices.

Published twice a month at $3 00 a year by
CROSBY & NICHOLS,
feb17 111 Washington st.

VEGETABLE PULMONARY BALSAM. With entire confidence the VEGETABLE PULMONARY BALSAM is offered to the public as the *safest, best, and most approved remedy* that can be found for COUGHS, COLDS and CONSUMPTION, Asthma, Phthisic, Spitting of Blood, Whooping Cough, and all Pulmonary Affections and Diseases of the Lungs. It has been tested by the experience and observation of thousands for upwards of twenty years, is extensively used and recommended by eminent physicians in their regular practice, and has become a standard family medicine. Those in want will find it a truly excellent article. Be sure and get the VEGETABLE Pulmonary Balsam, signed *Wm. Jon's Cutler*, as there are many *counterfeits and imitations*. Sold by Apothecaries and Country Merchants generally. Price 50 cents.
nov25 os6mos

CHRISTIAN VIEWS, OR DISCOURSES,—Practical and Devotional, by the Author of the Christian Layman.

For sale by CROSBY & NICHOLS, and at the Office of the Christian Register. 8tis8tos feb8

NOYES'S TRANSLATIONS. 1. A new Translation of the Book of Job, with an Introduction and Notes, chiefly explanatory—2d ed, with corrections and additions.

2. A new Translation of the Hebrew Prophets, arranged in Chronological order, with Notes, &c., 3 vols, 2d ed, with corrections and additions.

3. A new Translation of the Book of Psalms, with an Introduction an Notes, chiefly explanatory—second edition with additions.

4. A new Translation of the Proverbs, Ecclesiastes, and the Canticles, with Introductions and Notes, chiefly explanatory.

"This new edition is of increased value on account of the additions and corrections which it contains. The whole series of volumes, from the pen of this accomplished Hebrew scholar, may now be obtained in a uniform shape, and is of great value, and of high importance to all students of the Bible. Common readers will be surprised to observe how many passages, which are unintelligible to them in in the common version, are here made plain and significant by a slight change of expression, of the meaning of a single word, or the turn of a sentence."

"There is no man whose labors in this department of learning deserve a more respectful notice than Dr. Noyes, and no man certainly whose books so well deserve to be purchased and studied; for in a compact form they embody the accurate results of great learning, and throw much light on obscure and difficult parts of the sacred writings." [Christian Register.

"A new edition, and an improvement on the first, excellent as that was." [Boston Recorder.

LIVERMORE'S COMMENTARY. The Gospels Vol 1. Matthew, vol 2d; Mark, Luke and John, vol 3. The Acts of the Apostles with a Commentary, intended for Sabbath School Meachers and Bible Classes, and as an aid to Family Instruction, by Rev. A. A. Livermore, 3 vols 12mo, new ed, in neat stamped cloth binding, price 75 cts per volume.

"We feel certain it will meet the wants of all who call themselves liberal Christians, as a family expositor, a reference book in the study of the Gospel, a companion in the Sunday School, and an aid to daily devotion. It is learned, yet not dry; rational, yet not cold; fervent, yet not fanatical; tasteful, yet not one line for mere taste. Mr. Livermore is concise, practical, reasonable, full of generous and holy feeling." [Hunt's Merchant's Magazine.

"These Commentaries give a clear, correct, evangelical view of the doctrines which Christ and the apostles taught; they fully explain all difficult passages, and furnish much valuable information upon ancient geography, history, biography, customs, manners, &c; in a word, I think they will be profitable for doctrine, for instruction, for practice and devotion." [Christian Inquirer. 6wis.

The above with all other Unitarian publications, for sale wholesale and retail by JAMES MUNROE & CO, 134 Washington, opposite School st.
dec16

SUBSCRIPTIONS

RECEIVED FOR THE FOLLOWING PERIODICALS
BY
THOMAS WILEY, JR.,
—Late Jordan & Wiley—
AT THE
BOSTON PERIODICAL AGENCY,
No. 20 State Street.

PICTORIAL MONTHLIES.		Knickerbocker	5 00
London World of Fashion	6 00	Silliman's Journal of Science and Arts	5 00
London Art Union Journal		Daguerreotype (semi-mo.)	3 00
Graham's Magazine	3 00	JUVENILE.	
Godey's Lady's Book	3 00	Merry's Museum	1 00
Columbian Magazine	3 00	Parley's Magazine	1 00
Union Magazine	3 00	Youth's Cabinet	1 00
Ladies National Magazine	2 00	Young People's Mag.	1 00
Christian Parlor Magazine	2 00	Boys' and Girls' Mag.	1 00
Ladies' Garland	1 00	MEDICAL.	
Family Circle	1 00	Braithwaite's Retrospect of Med. Science	1 50
Sears' Family Magazine	2 00	Medical Chirurgical Review	3 00
*** Any two of the above	$3 00	London Lancet	5 00
Monthlies for $5 00.		Ranking's Abstract	1 50
REVIEWS.		Boston Medical and Surgical Journal	3 00
British and Foreign Medico Chirurgical	3 00	N. Y. Journal of Medicine	3 00
London, Foreign, Edinburg and Westminster, $3 00 each, or for the four,	8 00	American Journal of Medical Science	5
Brownson's Quarterly	3 00	British and Foreign Medical Review	3 00
American (Whig) Review	5 00	LAW.	
Democratic	3 00	Law Library	10 00
North American	5 00	Law Reporter	3 00
Christian	3 00	Library of Law and Equity	7 00
Universalist	3 00	MISCELLANEOUS.	
Bibliotheca Sacra, Theo.	4 00	London Pictorial Times	9 00
Mass. Quarterly	3 00